The acquital or pur

gation of the moost catholyke Chri
sten prince, Edwarde the .VI. kyng
of Englande, Fraunce, and Irelande
&c. defendour of the Churche of Englande
reformed and governed under
hym, agaynst al suche as blas
phemously and reprochfully
do tutorne hym or the
sayd Church, of
heresie or
sedition.

Thomas Cranmer

They are gone to hell, and runne a-
waye from the Lorde as their shamefull
Idole, and are become as vnprofitable
as theyr lordes. Ieremie. 2. Suche
eth lyke a bande, so shall
theyr glorye also.
Ose. 9.

BRITISH MUSEUM

¶ To the nobilitie and to the reste of the charitable chriſten laytie of Englande, Iohn Olde wisheth grace and mercy from god the father, and from Ieſus Chriſt the common and only ſaueour of the worlde, with the gifte of perfite faithe & earneſt repentaunce.

FOrasmuche as the preachers in Englande now promoted and ſet vp in throne by the Quenes highneſſe, aſwell at Paules croſſe as commonly in open pulpittes (in place of Chriſtes syncere goſpel) ſpewe out with ſcolding, roaring, and railing, the abominable poiſon of Antichriſts traditiones, as holsō medicine for the ſoule: inſamyng therwith the order, forme, and vſe of preaching, prayer, & adminiſtracion of the holy ſacramentes, ſet furthe and exercited by common autoritie in the churche of Englande reformed vnder the gouernemēt of the moſt chriſten King and maynteneur of Chriſtes catholyke faythe, King Edwarde the. vi. and moſt vilie ſlaundering his famous father King Henry the. viii. for banyſhing the vi-

olent vsurped power and supremacie of the Romyshe auncient Antichrist, for being dyuorced from his brothers knowne wyfe, and for takyng lustly vpon him the title & estate of supremacy incident and apertaynyng (by the vndoubted ordinaunce of God) to his Regal office & emperiall crowne: So that euery indifferent harte enlumyned eyther with the spirite of God by the instruction of his holy worde and gospel, or with any common vnderstanding of natural loue and ciuile duetie of obedience to his soueraygne liege lordes, Goddes lieutenauntes vnder Christ vpon earthe, perceaueth those false prophetes and prowde pauched prelates to be therin not only horrible blasphemers of the holy goost, enemies of christes crosse, tearours of his seameles coate, defylers of his blessed ordinaunces, comptrollers of his holy Apostles and primatyue true catholike churche, and moste bloody furious rauening wolues among his sely shepe, but also most harde harted heretikes, moste haynous traitours against ỹ crowne and their countrey, most seditious rebelles against the vnitie of peace and tran=

tranquillitie of the realme, moste pertinent pestilent papistes, and moste wauering wethercockes: like as in theyr further frutes they are notoryously knowne to be holowe harted hoore mongers, moste lawlesse shamelesse sodomites, the manciples of mischief, and very slaues of Satan, and (if they repent not the more spedily) the moste fitte fyre brandes of the perpetual flaming fornace of hell. Albeit no fewe in Englande haue moste faithfully resisted the babling blasphemye & false forged fables of the mytred maskers and shauen swarme of shameles sodomites, not only in suffring hoger, colde, pouertie, vnquietnesse, and painfull pyrsone, but also in patient bearing of the crosse of fyre, galowes & sheerde euen vnto the deathe, to the comforte and strengthening of Christes weake flocke, to the conuerting of many ý were wofully wrapped in popishe errours, and to the confusion of the lasty railing reprobates them selues and all their trayne: yet considering it the bounden duetie of euery true harted subiecte to defend with all his possible power, the innocencie and truthe of his natural sou-

rayne against the traitorous falhe & enuious iniurie of railing reporters, and specially in Christes cause (whose ministers and officers all Princes & Kinges ar) whose worde and lawe al christians are most straytly dette bounden not only to embrace, with ye belefe of the harte, but also to confesse it openly with mouthe a mydde mog the aduouterous synfull generacion of rule and power of this worlde, and spirituall wyckednesse in heauenly thinges: I haue thought it no lesse ya my duetie, being a naturall englishe man, and sworne to the loyaltie and obedyence of thole worthy famous christen kinges against the sodomitical Syre of Rome, and all sorayn powers (as all thole pertured wetherrockes the shauen sorcerers were) to answerre the forsworne swarme and rable of railing rutterkines, in defense and purgacion of christes catholike flocke, called the gospellers churche, specially respecting the christen euangelical churche of Englande reformed and gouerned by the ordinaunce, rule, and practice of Christes most holy sacred euangelical law, vnder our forsaide most christen catho-

Priestes the locustes of Englande.

like

lyke souerayne, King Edwarde the vi. who, according to the principall poynt of his regal office and charge (and according to the foteſteppes and examples of Moſes, Iosua, Dauid, Salomõ, Ezechias, Iosias, Iosaphat and other moſt godly gouernours & kinges, whiche haue their perpetuall cõmendacion in the regeſtre of godes boke for their hartie diligence & trauailes in the aduaunceing of hys pure religiõ) ſought chiefly the glorie of God, the honour of chriſt crucified, his owne edifyeng and diſcharge of conſcience, and the inſtruction & gouernemẽt of his ſubiectes in the true knowlage, faythe, feare and loue of God and his glorious goſpel, and to buylde the churche of Englande (committed of God to his Regall charge) only vpon the foundacion of the Prophetes and apoſtles, and to ſcowre the ſame from the curſed cuſtomes, and traunting tradicions of Satans ſynfull ſinagoge. Albeit I could make a docket of remembraunce, how you of the nobilitie (that were put in autoritie and truſt vnder the king) might & ought haue anſwered and vſed thoſe lecherous lieng locuſtes, according to

the ordre of iustice, bi examples bothe of diuine and prophane histories, and by the substaūcial godly lawful lawes of the realme, for their traitorous slāderīg & railing vpō ȳ lordes anoin ted, their owne naturall liege lorde, for their recaryeng of their infernall father the abiured antichrist of Rome in to Englande agayn, for their procuring of forayn powers in to the realme, for their false forelye forgeing of fables (among the bulye headed vulgare commones) againste theyr natural nobilitie, & for theyr others to deuelishe demerites beſydes: yet now seing you haue allready runne to farre, againſt your owne consciences, so that it semeth almoſt to late for any admonicion or remēbraūcing to synke in to your hartes, being afrayde of euerye barking blaſte of Antichristes baudye beagles, & contentig your selues to be ledde (like an ore) by horne and eare, as it pleaseth thē to appoynt, til they haue brought you to blocklaye faire in to the slaughter houſe, as they haue done a greate sorte of your beſt fedde feloives, I shal spare my pēne, & with my continual prayers for your preſeruacion

from

frō theyr cloudes, leaue you to God & your selues. In the meane whyle, hauing occasiō & opportunitie, I shall shape those wicked wormes a reasonable answer, leaste in kepping silence and wynkyng at their licencious libertie & wickednesse, we seme to be afrayde of theyr obiectiones, & so make folkes beleue, they were true, or to acknowlage that the faultes, wherof they spitefully slaūdre vs, were in vs in dede. The scripture also by the euāgelistes and apostles commaundeth and bindeth vs to defende the truthe, to resiste lyes, to beare recorde vnto the truthe, and to acquyte the faythfull christianes in theyr innocencye and ryght. But what can a man doo in so furyous a rageing rable of aduersaryes, and Iniuryous entreatyng of men? Or how shold a man begynne to defende the churche, seyng such a sorte of cruell and maddebrayned enemies obiecte so many and so haynous crymes agaynst vs, and dyng on as it were with quartre strokes on euery syde? Whan. S. Paule the preacher of the Gentyles and moste chosen vessell of Christ was accused hym selfe of the Iewes, in a singular

good

good cause, euen the cause of the gos-
pel, furst before Antonius Felix, and
eftesones before Portius Festus lieu-
tenauntes of Iewrye, of many ma-
ters, and was more than ouerlayde
wyth the power, eloquence, autorite,
and reputacion of hys aduersaries, &
could obteyne nother place nor space,
to answere vnto euery point through-
ly, he thought he should defende hym
selfe and hys cause wel ynough, yf he
myght shewe by some euident & moste
playne homely shorte reasons, that he
neuer taught contrarye to the scrip-
tures, nor agaynst the hope of Israel,
but that he was iniuriously enuyed &
pressed of hys enemyes for constant-
lye preachyng and defendyng of the
hope of the Resurrection, whych the
Israelites holde.
And now folowyng his moste godly
and singular good exaple (and vsyng
the helpe, order, and almoste the very
wordes of a certayn notable profounde
learned Dastour, who hath done the
same in latine, in defence and purga-
tion of the christen gospellike flocke &
churche committed to hys spiritual
charge) seyng I am barred out of pla-
ce and tyme (as an abiecte out of my
na-

natural countrey) so that I can not possibly answere to all theyr obtous obiections in ordre & one by one singularly by them selues, I shal yet by the helpe of God, do myn endeauour to declare and set before all mennes eyes (by the waye of translation, rather myne owne edition) that whyche is moste chief and generall mater in thys cause, wyth the moste cleare and playne argumentes that I can: that is to wete, that the Churche of Englande reformed and governed vnder Kyng Edwarde the. vi. was no heretical, schismatical, nor sedicious Church: and that all other Churches embraceyng the Gospel in assemblable wyse, are no heretical nor schismatical Churches, but ỹ vndenyable churche of Jesus Christ bothe true, faythfull and catholike. Wherfore I beseche you ryght honourable lordes, ryght worshipfull gentilmen, and the rest of my charytable chrysten countreymen, for the loue and loyaltye ỹ you bare and owed to your moste christen and moste louyng soueraygne liege lorde and maister Kyng Edwarde the. vi. reade or heare thys simple short treatyse patiently and gentilye, and

inasmuche as I shalldo my diligence as evidentlye and in as fewe wordes as I possibly can, to speake not of all thynges, that myght be alleged in thys behalfe, but suche reasons onely, as chiefly and principally concerne thys present cause.

The fyrst Chaptre.

The Gospellers church receaueth the whole Scripture.

FYrst where Christ our Lorde sayeth, my shepe heare my voyce: the churche of Christe (whyche to be knowen from the churche of papistes, is called the gospellers church, as the churche of Englande in kyng Edwardes tyme was) bothe acknowlege and receaue the Canonical bokes bothe of the olde Testament and newe, as thole that were proclaymed and spoken out of Goddes owne mouthe. Ther is none of them, that it denyeth or refuseth, but receaueth and retayneth the al holly and perfytly. Nother doth it capciously reason, about the receauyng of thole bokes, who hath receaued them, or who hath refused them: nor whether it is of greater force, the autorite of the churche receauyng the Scriptures

ptures, or of the scriptures them selues receaued. For albeit we read that S. Austen wrote thus: *Non crederem Euangelio, nisi ecclesiæ catholicæ autoritas me cõmouret.* I wold geue no credẽce (sayth he) vnto ỹ gospell, if the autorytye of the catholike churche dyd not moue me: yet Gerson the chauncellour of Parise, a ryght excellent famous man in hys tyme, dothe in hys seconde boke *De vita spirituali* like a discrete prokoũde learned clerke, saye: S. Austen in that place, taketh the churche for the primitiue congregacion of those faythful chrisstẽ men, that harde and sawe Chryst, & were his recorde bearours. For whan, ther crepte out dyuerse sõdry Gospelles in the churche, while the apostles & disciples of Chryst were yet lyuing, they that hade sene Chryst him selfe, & hade harde hys apostles, could testifye whych were ryght and true, and whych were not. Ireneus also in the .xi. chapter of his .3. boke *Contra hæreses*, sheweth by many manyfest prones, that ther ought to be but only 4. gospelles, and yet he maketh no mention of the churche, that ther ought to be but only 4. gospelles, bycause the churche hathe receaued no *Gerson.*

inde but only 4. but bycause the Lord hath so appointed. For ther was neuer man that in any Conuocacion or Synode assembled al for that purpose from the begynnyng, cõfirmed the Canonical bokes of the scriptures, or decreed which were canonical, which were not, but the thurche as it receaued them of the writours, & autours the holy Prophetes and Apostles thẽselues, cuẽ so dyd it delyuer them (as it were by hande) vnto her posteritie. It was late ere it begõne to be decreed in counsailes vpon canonical and not canonical bokes of scripture: not that ther was no diuersitye of them before that tyme, or that the bokes of holy scripture had none autorite before that tyme (as they habe and must haue dyuine autorite in dede, although ther habe neuer ben counsayl holden) but that the holy men of God were disposed to shewe their iudgemẽt also, agaynst suche as bare to vnkendly a minde agaynst ỹ canonical bokes of scripture. And we confesse al, that ỹ churche is buylded and set vpon the foundacion of the Prophetes and apostles: so if the doctrine of ỹ apostles and prophetes be the foundaceon of ỹ

churche

churche, thā it folowyth of neꝯessytye, that the autoꝛitye of ỹ doctrine muſt nedes be of greater foꝛce and impoꝛtaunce, than the autoꝛitie of the churche. We therfoꝛe in Englande dyd receaue, as the Goſpellers church elles where doth ſtil receaue al and ſingular Canonical bokes both of the olde Teſtament and newe, and namelye thoſe that the Greke wꝛytours *Melito*, *Origene*, and *Euſebius Cæſarienſis*, and of the Latines *Cipriane* and *Ierome* haue affirmed by theyꝛ owne hāde wꝛytynges, to be taken and reputed of the auncient fathers, yea euen from the begynnyng, foꝛ the vndoubted true Canonical ſcriptures.

¶The ſeconde Chapter.

Of the truth and perfection of the canonical ſcriptures.

AS touchyng the truthe and perfyte integritye of theſe bokes, we doubt nothyng therof at alꝛ: in ſuch places as be doubtful & hard to vnderſtand, we teache men to make recourſe vnto the oꝛygynall fountaynes wherout they were tranſlated. S. Auſten *contra Adimantum* the 3. chap. ſaithe: *Si admittamus hæreticis, quod cauſſatur, libros ſacros*

sacros esse corruptos, nullus erit contentionum finis. That is: yf we graunt vnto the heretikes (as they fynde fault) ỹ the bokes of holy scripture are corrupt, ther wylbe none ende of cõtencion. And in the .2. chap. of hys .xi. boke *Cõtra Faustum Manichæum*, he sayeth: *Si de fide exemplarium quæstio verteretur, sicut & in nonnullis quæ paucæ sunt & sacrarum literarum studiosis notissimæ sententiarum varietates, vel ex aliarum regionũ codicibus vnde ipsa doctrina cõmeauit nostra dubitatio dijudicaretur: vel si ibi quoq; codices variarẽt, plures paucioribus, aut vetustiores recentioribus præferrentur. Et si adhuc incerta esset varietas, præcedens lingua, vnde illud interpretatum est, consuleretur.* yf questiõ should be moued, concernyng the credence to be geuen vnto the copyes of the bokes of holye scriptures, as it chaunceth in some diuersities of sentences, whyche are but a fewe, and knowen (at the fyngers endes) to them that be studentes of holy scriptures, eyther our doubt muste be resolued by the textes of other coũtreyes whence that doctrine came, or elles yf the textes themselues dyd varye in that behalfe, the greater nom-

nombre ſhould be preferred before ſ
ſelfer, or the auncienter before the
yonger. And in caſe ſ diuerſitye were
yet ſtill vncertayn, it ſhould be tryed
bi the former tongue wherout it was
interpreted or tranſlated. For the
ſame Auſten rehearceth in an other
place & it is alleged in ſ decrees *Diſt.* ſ
vt veteris libroꝝ fides de Hebræis voluminibus examinãda eſt, ita nouorum veritas Græci ſermonis normam deſiderat That is: like as the
truthe of the bokes of the olde teſta-
mẽt is to be tryed by the Hebrue ver-
ſes, ſo muſt the bokes of the newe be
ruled by the truthe of the greke tong.
And agayn in the .xi. chaptre of hys
ſeconde boke *De doctrina Chriſtiana*, he
ſayth: *Latini homines & duabus alijs ad ſcripturarum diuinarum cognitionem opus habent, Hebræa ſcilicet & Græca, vt ad exemplaria præcedentia recurratur, ſi quã dubitationem attulerit latinorum interpretum infinita varietas.* Latine men
(ſayeth he) had nede of two other ton-
gues alſo to the perfyte knowlege of
holy ſcripture, that is to ſaye, the He-
brue and Greke, that they maye haue
recourſe vnto the originall coppes, in
caſe the infinite diuerſitye of latine
interpretours haue cauſed any doubt

Thus muche saithe Austen, whyche hathe taught vs to be more fauourable vnto the sondry translacions of the Bible, and to iudge more purely of the authentike boke being written in hys owne language, thā hole meries wonted maner is, whych taught vs the to haue the holy gooste, vnder all the churche vniuersally vnto the common receaued latine translacion contrary to the iudgement of all the auncient doctours of the churche: and condemne all godlye and faythfull interpretours of the Bible fowlly of ingratitude.

All truthe and godlynesse to be sought in the scripture.

¶ The.iii. Chapiter.

VVe of the churche of England reformed and gouerned vnder Kyng Edwarde the. vi. and al other gospellers churches doo constauntly beleue, that all truthe is to be sought and beleued, and that all godlynesse and true seruing & worshipp of God is most pleyntifully copised in the holy sacred authentike boke the Bible, so that the mā of God is perfytlye prepared vnto all good workes, vnto all good partes of offices and al duetes doyng. And on thys holye

wyse bothe the gospellers churche hathe and thynke of the Canonical scripture. Wherin it differeth soso muche from the churche of heretikes, that most vnlukily eyther defame the scriptures of vncertaynte and imperfection, or els do not receaue some particular bokes therof, or yf they do receaue them, yet they corrupt and myngle mangle them, and contende with tothe and nayle that all thynges necessarye to godlynesse and saluacion, are not fully conteyned in them.

The.iiii.Chapter.

The meanyng of the scripture.

ALso where S. Petre pronouceth in playne wordes, that prophetye, that is to saye, the declared scripture was not brought by the wyl of man, but the holy men of God beyng enforced spake as the holye Goost taught them, and that therfore the scripture (whych is the worde of prophecye) is not of mannes priuate interpretacion: furthermore where Paule according to S. Petres wordes, commaundeth vs to moderate prophetie, that is, the office of interpreta-

2. Pe. 1.

Ro. 12.

ction after the proporcion of faith, and that the interpretours vse a discrete sobrietie, and abyde wythin the bandes of fayth, as the Lorde hath bestowed vnto euery one the measure of fayth. The gospellers churche admitteth not euery interpretacion of the scriptures after euery ones opinion, but that onely whych is fette out of the scripture selfe, whych is of the spirite of God, by whom the scripture is inspired, whych agreeth wyth hym selfe in euery thyng, and accordeth wyth the rule of fayth and charitie, wherof we shal anone speake more largely. For the scripture can not be expounded by any other spirite than by the self same, by whom it was deliuered and set furthe. As Christ saithe in the gospel: If you haue God to your father, why doo ye not knowe my speche? And the apostle saithe: He that hathe not ỹ spirite of Christe, is none of his. And agayn: what mã knoweth the thinges that be of man, but the spirite of man which is in him: so the thinges that be of God, non knoweth but the spirite of God. But we haue not receaued the spirit of the worlde, but the spirit which is of God, that

we

we may know what thynges are geuen vnto vs of Christ. In dede after suche sorte we affirme, that the scriptures are cleare, wherby the heretikes contende to be obscure, so that in thys behalfe we haue no thyng to do wyth them.

The.v. Chapter.

IN thys case we do in no wyse reiecte nor contemne the disputacions, reasons, and expositions of the holy fathers (I meane the auncient olde bysshopes and doctours of the church) vpon the scriptures, as Ireneus, Origene, Chrisostome, Ambrose, Jerome, Austen, and suche other lyke, so theyr exposition & iudgementes vary in no poynt from the rules of the Apostles. For theyr mynde and wyl was, that theyr wrytynges should be none otherwyse demed of, nor no further fidelitie attributed vnto them. Hereof let S. Austē hym self tel the tale, wher he wryteth to *Fortunatianus* in hys thyrde epistle in these wordes: *Neq; quorumlibet disputationes quamuis catholicorum & laudatorum hominum velut scripturas canonicas*

what is be attributed vnto the fathers the interpretation of scripture.

habere debemus, vt nobis non liceat, salua honorificentia, quæ illis debetur hominibus, aliquid in eorum scriptis improbare aut respuere, si forte inuenerimus & aliter senserint quã veritas habet, diuino adiutorio vel ab alijs intellecta uel à nobis. Qualis ego sum in scriptis aliorum, tales volo esse intellectores meorum.

That is, we ought not to repute any mennes reasons and sayenges, though they be catholyke and prayse worthye men, as we ought to do the canonical scriptures: as thoughe we myght not (sauyng the reuerence due vnto those men) improue and reiecte any thyng in theyr wrytynges, yf we chaunce to fynde that they meane otherwyse than the truthe hathe, whether it be vnderstanden by the helpe of God of vs or of others. As I am in the wrytynges of other, suche wolde I haue to be vnderstanders of myne. The same S. Austen dothe more largely expounde thys hys iudgement in his epistle to S. Jerome, & in the 5. chap. of his. 11. boke *Contra Faustum*, and in hys. 48. epistle *Ad Vincentium*, and in the. 3. chap. of hys. 2. boke, *De Baptismo cõtra Donatistas*. Furthermore he reasoneth vpon generall Counsailes

wyth *Maximinus* bishop of the Arianes in hys .3. boke, and among other thinges sayeth: *Sed nunc non ego Nicenum, nec tu debes Ariminense, tanq; preiudicaturus, proferre consilium: nec ego huius authoritate, nec tu illius detineris: scripturarum authoritatibus non quorumq; propriis, sed vtriusq; cõmunibus testibus, res cum re, causa cum causa, ratio cũ ratione concertet.* But now ought not I (sayeth S. Austen) to allege the Counsail of Nice, nor thou the counsail of Arimine, as though to haue ꝑ vpperhãde ther by: but by the autorities of the scriptures not by euery mannes owne authoritie, but both sydes hauyng common witnesses, let mater pleade wyth mater, cause wyth cause, & reasõ wyth reasõ.

Here you see S. Austen calleth vs from counsailles, yea euen from the moste sacred counsail of Nice, vnto the autorities of the scriptures.

Panormitanus therfore (a writour of late dayes) semeth not to speake fondly nor falsly, wher he sayeth, *Plus credẽdũ est vni laico afferenti scripturas, quam generali concilio vniuersalem representanti Ecclesiam, si scripturas non affert.* *Panormitanus.*

There is more credence (sayeth he)

to be geuē to one laye man that bryn-geth forth scriptures, than to a gene-ral Counsail, whych representeth the hole vniuersal churche, yf they bryng not forth scriptures. Therfore yf the sayenges or iudgementes of fathers or expositions of the scriptures varye from the canonical scripture & the rule of fayth, ther is no cause why any man should laye agaynst vs, that the fathers were ryght famous learned men, singular holy men and men of reuerend antiquitie. For the prophe-tes and apostles of Christ were grea-ter learned, more holy, & of more aun-cient antiquitie than they. Nother is ther any cause why any man should charge vs with the multitude of chur-ches, that haue agreed in thys or that meanyng, or in thys or thas exposici-on. For the cōsent of Christes pro-phe-tes, Apostles and Patriarkes is wor-thy muche hygher reputacion in syn-cere religion and godly vnderstāding of religion, manifestly reuealed vnto vs by the scriptures. And yf a man wolde recken vp thus many and thus many great realmes and hole countreyes that are of thys iudgemēt or that, we wyl cheoke hym wyth the

tra-

trauailes of one mā, yat poore Paule, wheych filled all places full wyth the playne lerne and simple vnderstandyng of the Gospel from Jerusalem and the coastes lyeng rounde about vnto Illiricum.

The .vi. Chaptre.

Of the catholike vnderstandyng of the scripture.

NOtwythstandyng in thys behalfe I maye not saye naye, but the holy fathers the olde interpretours of scriptures do many times make mencion of some certayne vndeniable & moste catholyke meanyng of the scriptures. But yet we may not vnderstande that of theyr owne peculiar expositions, seyng they barye very often in theyr interpretacions and disagree wyth them selues, and accorde not wyth other interpretours of moste excellent iudgement: yea and wonderous many tymes one reprehendeth an others exposition. As we nede to seke no further examples but of S. Jerome in hys Cōmentaries vpon the Prophetes. And the catholyke churche of God hathe alwayes had and hath yet at thys days, a cer-

tain catholike and assured true expo-
sicion of the scriptures, grounded of
the concordaunce of faithe, and set
forthe for Christes people to folowe
it in all poyntes: wherin al godly
men, albeit they dissent in other ma
ters, yet they agree in it: as wher we
read in scripture that God made hea
uen and earth, that he spake vnto the
fathers, and that he hathe and dothe
stil rewarde the good and punishe
the euil: the catholike vnderstanding
of faithe bidderh vs vnderstande tho-
se sayenges of the true euer lyuing
merciful God, & not of a fearce cru-
el God that were a maker of euil, as
Cerdon, Mercion, and *Manichew* in their
fonde fables flirted out the mater.
Also wher we reade that God wor-
keth al in al thinges: the catholike
sence of faith chargeth vs, that we ta-
ke not God to be the autor of synne.
For we bring and commytte synne
(as it were by enheritaunce) euen of
our owne originall vicious poisoned
nature. And ꝑ holy people (while they
lyue in this worlde) are endaungered
to synne, & are saued by the mere mer
cy & free ꝓmyse of God, & not by theyr
owne merites. Furthermore where

the

the scripture speaketh of God, and calleth hym the father, the sonne, & the holy goost: the catholyke sense of faith & of the church byddeth vs vnderstād, that God is one in substaunce, & three in persones. And wher the scripture affirmeth Christ to be very perfite God & very perfite man: the catholike sense of the church byddeth vs vnderstande Christ to be & abyde in diuerse natures but not confused in them selues, & yet in one inseperable persone. *Praxeas* and *Sabellius* confounde & ioumble the persones together. *Arius* denyeth the sonne to be very God consubstancial wyth the father. *Valentinus* denyeth the sonne to be very man of al one substaūce wyth vs. *Nestorius* diuideth hys persone. *Eutyches* & *Timotheus* make the natures of hys Godhead & māheade al one. But the catholike churche alwayes reteyneth her owne true ryght vnderstandyng of the scripture: wheych for all that the holy fathers in theyr written workes & disputacions against heresies haue declared & confirmed by ỹ scriptures.

For that cause the holy fathers haue euer obiected the catholyke mynde of the churche to heritikes,

howe

howbeit they dyd straynght waypes confirme and declare the same by the scriptures, and deduced it religiously out of the chief principles of our fayth. As I shal anone speake of these maters more at large. And thys selfe same catholyke sense & vnderstandyng of the scriptures, the gospellers churche keepeth diligently perfite, & sounde euen at thys daye, as kyng Edward the. vi. and the churche of Englande dyd in hys tyme.

The. vii. Chapter.

Ministers of the gospellers churche.

Therfore ỹ gospellers churche dothe not cal euery one at auenture (tagge & ragge) to be ministers of Goddes holy worde, but suche men as be furst exercised in the holy scriptures, and in the catholyke vnderstandyng of faythe wyth the churche. For ther be cholen vnto the holy ministerie of the churche, men of sounde doctrine and vpryght lyfe, according to the Apostles rules. And lyke as saynt Paule, whan he ordeyned Timothee to be bishop, byndeth hym as it were wyth an othe, to preache the Gospel

2. Timo. 5.

synterely, sayeng: I charge the in the syght of God and our Lorde Jesus Christ and of the chosen holy angels, that thou kepe and obserue thys with out rashenesse of iudgement. And eftsones he sayeth: I charge thee before God & our Lorde Jesus Christ, whych shal iudge both the quicke & the deade at hys appearing, and in hys kyngdome, preache the worde, be feruent, and reproue in season and out of season. &c. Euen so doth the Gospellers churche vnde theyr ministers by an othe, that they make no newe glosses nor exposicions of theyr owne heades nor vtter in theyr doctrine any thing against the scripture and the true catholike vnderstandyng of fayth: but euery where and in euery point both to respecte & onely folowe the canone and rule of faythe. And in the yearely conuocacions which the gospellers churchs vseth, there is diligent inquisicion and searche made vpon the pastours, and vpon the lyfe and doctrine of euery minister, whether it be lowde and vpryght or not, least the secret fal of the minister should make a good parte of the churche committed to hys spirituall charge, to fal miserably

2. Timo. 4

into

into euell lyueth hym.

The lyke ordre was appointed & set furthe by kyng Edwarde the. vi. to hys churche by hys publyke commission & comaundement, onely the fault of not executyng the same was in some of hys corrupte doublefaced dreamyng counsailours, and traiterous harted Papistes Bishoppes and Ordinaries, by whom the vertuous good kyng was deluded.

And so in thys mater againe we are most farre of from the heretikes churche by al meanes. For the heretykes (bothe Papistical and Anabaptistical) lyke as they renne whan no man sendeth them, nor haue any regarde to the sayd general rule, inasmuche as they be a rule and a lawe to them selues, euen so maye they in no wyse abyde any reformacion or correction.

Of the chief principles of our faithe and religion.

In deede the Gospellers churche bothe most religiously kepe the catholyke vnderstandynge of the churche and the chief principles of the true catholyke religion and doctrine. Our congregacion beleueth and embraceth the fyrst promise that the eternal almyghty God hym selfe made & pronoun-

nounced in Paradise, saying: I will
set enemitie betwene the and the wo- Ge.3.
man (or that specially appointed wo-
man) and betwene thy sede and her
sede. It shall treade downe thy head,
and thou shalt tread vpon hys heele.
For we knowe & acknowlage that
the furst and principall groũde wor-
kes of our faythe and saluacion were
sattled and cõpriled in thys promyse.
For we are lost through our owne
synne, but we are saued by the mere
mercie of god through christ, in whõ,
like as God hathe freely chosen vs frõ
everlasting, euen so he openeth vnto
vs by hys worde (whã it is best tyme
in his sight bothe for his owne glorie
and our cõmoditie) that we through
hys grace should beleue in Christ the
sonne of the most soverayne byghe Hebr.2.
God and of that excellent woman,
the most blessed birgine Marie, and
so be saued. For Christ by hys pain-
full passion hathe broke and stamped
vnder fote the head or kingdome of
the Deuil, in that he hathe conquered
deathe, abolished synne, & despeched
damnacion quyte out of the waye frõ
all faithfull christianes.

¶ The. 8. Chapiter.

We

The conti
nuyt of
God with
Abra.

Vnto and sure Gospellers churches do beleue and religiously embrace that only and eternal couenaunt that God made to Adam, furst in Paradise, & afterwarde many tymes renewed and playnly compacted with the holy fathers, as Noe, and singularly wyth Abraham the father of the beleuers, adding therto the Sacrament of Circumcision. For the Lorde appeared vnto Abraham, and sayd vnto hym: I am El Schaddai, a myghty strog God, euery where present and omnisufficiently allyng all wyth all good thynges. Walke before me and be perfite, and I shal rayse vp, that is, I shal repayre my couenat betweene me and thee, and betweene me and thy sede after thee in theyr generations wyth an euerlastyng couenaunt, that I may be thy God & thy sedes after thee.

Gen. 17.

Gala. 3.

Al these sayenges we applye also vnto vs, in that the Apostle sayd: If you be of Christ, than in dede ye are the sede of Abraha, and heyres according to the promise: in that Baptisme was geuen vnto the roote in stede of Circumcision: and also in that we

hang

haue receyued Iesus Christ our Lord, the ende and accomplishement of all the promyses.

Our churches do religiously embrace the most holy tables of thys eternal couenaunt, grauen wyth the very fyngre of our almyghtye soueraine Lorde God, in two tables of stone, with great mysterie, and to thintent they shoulde the longer indure and geue ayd to the churche of the Israelites & of al faythfull beleuers throughout al the hole worlde, of God hym selfe by hys most blessed seruaunt Moses. In the which as it were in a certain hidden thyng (some and yet most fully expounded) we haue espyed and conteyned al mystical matters pertaynyng to godlynesse, and the most sure testimonie of Goddes good will towardes vs, and the most perfite rule of al our offices and dueties. *The tables of the couenaunt.*

These tables (I saye) that were written wyth the fyngre of God, and proclaymed beforehande wyth Goddes owne mouth in that great churche at the mount Synai, we hepe entier perfite, sounde & vncorrupte: we take awaye nothyng, we alter nothyng, we putte nothyng, we leaue out nothyng

thyng, we thynk in nothyng contrarye to Chriſtes myinde, we chaunge nothynge at al. From the botome of our hartes therfore we abhorre Idolatrye, whiche we ſo alſo condemned ſo zelouſly and ſo earneſtly of the prophetes and Apoſtles. And therfore we ſhould thynke it abhominable hypocriſie, in caſe ther be ſene in our temples (dedicated only vnto God) any Images eyther of God hym ſelfe or of hys ſayntes, muche more of prophanе men or women. S. Paule reaſoning with the moſt wyſe learned Grekes of Athenes, ſayeth: For aſ- Act.17. muche as we are the generation of God, we ought not to iudge that the almyghtye God is lyke vnto golde or ſyluer or ſtone craftely grauen, or vnto the inuention of man. By meanes wherof we reade alſo that S. Iohn the Apoſtle and Euangeliſt charged Chriſtes Churche, ſayeng: Babes be- 1.Io.5. ware of Images: which wordes the auncient writour Tertullian in hys boke *De corona militis* expoundeth thus. *Cuſtodite vos ab Idolis: non ita ab idolatria quaſi ab effectu, ſed ab idolis; id eſt ab ipſa eorum effige. Indignum enim vt imago Dei viui, imago idolis & mortui ſiat.*

That

What is, kepe your selues from ydo-
les, not only from ydolatrie, as from
the seruice doyng, but from the ydo-
les, that is, from the very ymages of
them. For it were wrong, that the y-
mage of the lyuing God should be the
ymage of an ydole, and of a deade
thyng. Wherfore our churches are by
these wordes acquieted from the cry-
me of herelie, wherby a great meigny
of bishoppes, preachers, and Papistes
(wyth stampyng and staryng, scol-
ding and roaryng) charge vs wythall,
and for none other cause, but that the
ymages of God and hys sayntes be
throwen out of all Christes temples,
and were in no wyse receaued any
more in kyng Edwardes dayes, but
the scriptures of the lyuyng God set
in their places. Ther is no doubt (sayeth *Lactãcius*, *Constãnius* (tholemaister) L. 2. C. 19.
but ther is no religion, wherseuer
an ymage is. And S. Austen in hys
Cataloge, wherin he rehearseth al the
herelies of hys tyme, reckoneth amog
them, one *Marcella*, a woman of *Carpo-
cratis*, wherby worshipped the ymages
of Iesus Christ, of Paule, of *Pythagoras*
and of *Homere*, wyth inlaying odours
on and litening to them. For the yo-

ly martir S. Ireneus in the 24. chap. of hys fyrst boke *Contra hereses* repor-teth that the heretikes called *Gnostici* dyd worshyp the erpsselle lyuely pain-ted ymage of our sauioure Christ, the paterne wherof they sent vnto Pilate the lieutenaunt of Iewrie who fonde the meanes to haue Christ, set furthe (as an heathen man) by ymage lyke vnto hym selfe whan he was alyue, by sundry coumyng paynters and carners. And yet that bishop and mar-tir inueyed to the vttermost of his po-wer agaynst that ymage, whyche the *Gnostici* set so muche price by: and yf it were now to be had, it shoulde be repu-ted among the most holy reliques. But thys Bishop was not a seuere earnest persecutour and enemye of ymages and ymage seruice alone: for it is knowen to all men what *Epipha-nius* the Bishop of *Salamine Cyprus* dyd as he writeth of him selfe in hys gre-ke epistle, that S. Jerome translated into latine: whych doubtles he wolde not haue done, yf he had thought *Epi-phanius* facte to haue be sacrilege.

Epiphanius also faine a baile bau-ging in a certain churche doze fastned and spyned, and hanyng an ymage

as it have ben of Christ or from sayntes. But he plucked it by the ende, and yet it vanne thinking it vnworthy that the image of a man should heng in ỹ churche of Christ, contrary (as he saithe playnly) to the autoritie of the scriptures. And he exhorteth Iohn bishop of Ierusalem, to charge the elders & ministers of that place, ỹ they should heng vp no such vailes, whych come against the religion of Christ. For he sayd it was more besemyng the duetie of a bishop, to see that such scrupulositie (for so he termeth the vse of images in temples) should be taken out of the waye, whych is not worthy of the churche of Christ. Now ther is no good grounde for the papistes to obiecte vnto vs the sentences and decrees of *Gregorie* B. of Rome, *Damascene* the greke wrytour (Bardiners great clearke) and of the seuenth Synode, whych they call the Synode of Nice, agaynst these so cleare and so substantiall authorities. For these that I haue alleged are of muche more auncientie & certaynitie than theyrs be. Wherfore who so euer reporteth vs to be heretikes, bycause we lacke ymages, let them fyrst proue the laive of god be-

In tomo Hiero. 3. fo. 73. b

resie, let them proue the testimonies & iudgemētes of the prophetes and Apostles heresie, and let thē proue the sayenges and doynges of Ireneus, Tertullian, Lactātius, Epiphanius, Austē, and Jerome to be heresie, and whan they haue done so, let them com and condemne vs of heresie also. And so they wyl do one day, whan they cā. But yf they spare them, let them be good to vs also. Now wil we returne to our purpose.

Our churche (called the gospellers churche) dothe religiously holde and confesse that most excellent and most true godly belief called *Symbolū apostolicum* or the apostles Crede. Whych though it be purported in no place of the scriptures in the very same forme of wordes that we rehearse it in, yet it is all holly, and euery title of it fette out of the apostles writinges. Whys Crede comprehendeth the most plenteous full forme of belief, so that our elders did by it (as a most tryed and certain sure rule) alwayes proue and trye, who were true ryght catholike beleuers, & who were false beleuers and heretikes.

e. apost Crede.

Cyprian in lib. de

S. Cipriane in the exposicion of thys apostles Crede saythe, that this

greke hathe Symbolum, a declaracion, a collacion or a gatheryng of sondry matters together into one somme. And for thys cause thys same declaracion is set and compacte together by conference of the apostles doctrine, that therby it myght be knowne, who confessed Christ truly according to the rules of the apostles. The holy martir Irenæus after the rehearsal of the apostles Crede, saythe: Forasmuche as ỹ church dispersed throughout the hole vniuersal worlde hathe receaued thys confession and Crede, it obserueth it diligently, as though the hole churche were dwellyng all in one house, and preacheth and confesseth it after all one consonaunt sort, as if al the churche had but one mouthe. For albeit the speches in the worlde be vnlike, yet the vertue and power of the declaring therof, is but all one & the self same one. And nother the language that is in Spayne, nor the speche that is in Fraunce, ne the languages that are in the east countreyes, ne yet the Egipcians tongue, nor the Lybianes speche, nother the languages that are vsed in the mydle partes of the worlde: but as the sunne of gods

L.i. contra hæreses. Ca.3.1

bes makyng is but one and the selfe same one in all the hole vniuersall worlde, so dothe the light & preaching of the truthe shyne euery wher & lightneth all folkes that are willing to com to the knowlage of the truthe. And nother the bishop of the churche hym self that hath the best vtteraūce, speaketh any thyng elles but these articles, nother doth he that is of slenderer vtteraunce speake any lesse. For seyng ther is but one and the selfe same one faythe, nother dothe he that is hable to vttre it at large, speake any more, nor he that can not vttre the mater so plenteously, speake any lesse. Thus muche hath Ireneus. Therfore it is most certainly out of perauēture, that the ful forme of belefe, is most fully comprehended in the Apostles Crede, and he that constantly and purely continueth therin to the ende, shall doubtles obteyne euerlastyng lyfe, as Athanasius sayeth: who so euer wylbe saued, before al thinges it is necessary that he hold the catholike faythe, whych fayth except euery one doth kepe holly and vndefyled, wyth out doubt he shall perysshe euerlastyngly.

Nother

Nother dothe Christes churche of the gospellers cleaue superstitiously & frowardly vnto the wordes, neglecting the holy sense & ryght meaning: and therfore it ioyfully receaueth all declaracions and conferences of faith (called in our cõmon speche, Credes) whether they be set furthe by the holy fathers or true faithful counsailes, though in mo and more copious wordes, yet nothyng varieng in sentences nor conteynyng any contrarye mater. Therfore we receaue and reuerence the Crede of Nice & of *Athanasius*, and the seconde set furth Crede, called *Symbolum Constantinopolitanum*, and all other good definitions of faythe agreeing to those same. And so we reprone and reiecte al heresies, and holde accursed al heretikes condemned by the holy scripture eyther in the Counsailes or out of the coũsailes. And so we cõdemne *Symon Magus* wyth al Symonye, *Basilides*, *Valentinus*, *Marcion*, *Braxeas*, *Artemon*, *Montanus*, *Nouatus*, *Sabellius*, *Appolinaris*, *Arius*, *Eunomius*, *Macedonius*, *Manicheus*, *Nestorius*, *Eutyches*, *Priscillianus*, *Donatus*, *Pelagius*, *Heluidius*, the *Monothelites*, and all other of the lyke leuen. So that the churche of gospellers is not a congre-

gacion of heretikes, nor a swarme of schismatikes, as the Papistes and sectaries do wyckedly and falsly lye vpō vs, but a true christian and catholike churche of Jesus Christ.

The.x. Chapter.

THe very cyuile lawe it self doth also recken vs among the catholikes. For the Emperours *Gratianus, Valentinianus*, and *Theodosius* wrytyng to the people of Constantinopole geue them thys decreed commaūdement. We will that al people whom our imperial clemencie hathe the gouernement of, lyue in that religion, whych S. Peetre the apostle set furthe to the Romanes, as the religiō that he him self maketh mention of, beareth recorde euen vnto thys daye: the whych it is euident that bishop Damasus & Peetre bishop of Alexandria (a man of apostolike holynesse) do also folowe. That is to saye, that we should according to the apostles discipline & doctrine of the Gospel, beleue one Godhead of the father and the sonne and the holy goost vnder like Maiestie and

holy

holy Trinitie. Whose that refuse to
take, we commaunde to take beyon
them and embrace the name of chris
tian catholikes: and the rest as (vnrea
les and madde folkes) we forge to
beare the infamye of hereticall learn
nyng. &c. If any man be ignorant
what was the faythe that the holy fa
thers Damasus and Peter B. of Al
exandria professed, let hym learne of
the ecclesiastical histories. They de
fyed not one tole from the apostolike
and Nicene Creede. Therfore seing
we beleue them wyth all oure hartes,
we are purged cleane from the dauil
der of heresie, which our aduersaries
goo about wickedly to discredite and
blemyshe us withall.

But I knowe well inough, they
wyl charge vs, that we doo not only
not receaue the traditiones of the a-
postles, but also contemne them and
vtterly reiecte them: and that therfore
it is but lost labour for vs to pretende
an vncorrupte soude faythe, specially
forsomuche as the imperfectio of the
doctrine of the apostolike scripture is
made fully perfyght by vnwritten tra
dicions by reason of mutacyon, & for that
cause the vnwritten traditions to be
of

of equal authoritie wyth the apostles
lyke holy scriptures. And seyng we
reiecte the traditiõs. it folowyth that
our doctrine and faith is not perfyte.
Q. Now in asmuche as our aduersa-
ris the papistes make these ỹ toppe
and roote of al theyr maters, as they
them selues repoꝛte in theyr open de-
crees and bokes: we wyl talke a lytel
(as loꝛtenesse of tyme shall suffre) of
the traditions of Apostles & Fathers.
A. Fynde thys worde *Tradicion* many
tymes in the holy Apostles wꝛytyn-
ges. Foꝛ wher the hiſtoꝛie of the gos-
pel was not wꝛytten from the begyn
nyng of any man, the Apostles of
Christ, as they sawe wyth theyr eyes,
and hearde with theyr eares, and re-
ceaued out of Christes alone mouthe,
so dyd they declare in dede the woꝛdes
and dedes of Christ to the congregaci
ons, by tradicion, oꝛ lyuely woꝛde of
mouthe, but yet not without scriptu-
re. Foꝛ loke what they learned & pꝛea
ched of Christ, they confirmed the sa-
me by the scriptures of goddes lawe,
of the Psalmes, and of the pꝛophetes.
And at length when god had geuen
he admonished thys Apostles by the
holy Goost, that they should enroule

*Traditi-
ons.*

that

thatherwyle tradicion partly in the begyn
nyng them selues, and partly shoulde
cause other to begyn by the rest. For
in the Euangelist Luke reporteth, that
he hath al diligent serchyng and surue
serche of all thynges before hande,
wrote a moste certayne, true history,
as they instructed hym, whych fro the
begynnyng had sene with their eyes,
and part of them also have ben minis
sters of the thynges themselues, whych
they spake of. Suche a tuytour was
Marke also. As for Matheus & Iohn
the Apostles, they were both seers and
hearers them selues. Now forasmu
muche as the churche of Christ hathe
these scriptures of thys daye, it can
not be chosen but it hath also the full
fayth, doctrynie or tradicion of the A
postles. For the Apostles in their wri
tinges left out nothyng, that they
beleued necessarie, and that semed
to appertayne to the makyng up of
the doctrine fully perfite. I am not a
lone nor the first that auouche thys.
For there were that have spoken the
same before me. Irenæus and diuer
as other auncient olde doctours of the
churche. For Irenæus in the first chap
piter of hys .3. boke Contra Valentinum
saieth

Scripture we knewe not how our saluacion was bestowed vnto vs by any other men, than those by whome the gospel came vnto vs: whyche they as that same preached vnto vs, and after ward by the wyl of God they deliuered vnto vs in scripture, that is, in writyng, to be the foundacion & piller of our fayth. Nother can we safely say, what they preached, before they had put the knowlege.

And *Papias in Eusebius Cæsariensis* sayeth. Marke (whan he was Peters interpretour) dyd diligently put in writyng what so euer he kept in memorie, as necessitie required. For thys ofte thyng he thought vpon, that he would leaue out nothyng that he had hearde. The Apostles therfore wrote al that was necessari to vnto the saluacion of al faythful beleuers. As Johñ the Apostle reporteth in the ende of hys gospel moste manyfestly & he hath done. Iesus dyd many other thynges (sayeth he) whyche are not written in thys boke. But those are written, that ye may beleue and lyue. Thys scripture therfore is sufficient to informe our fayth fully, and to attayne euerlastyng lyfe.

Eccl. histo. li. 3. Ca. 2.

28.

There

1.Cor,11.

1.Cori.13.

of mouthe or by epistle sent from be-
fore by Paule, commendeth all hys
holy doctrine, whiche he calleth by
a generall terme, tradicion, in woorde
spoken, and epistles writte. By woorde,
he vnderstandeth the preachyng of the
gospel, whyche he had preached pre-
sently in the Thessalonians by lyuely
woorde of mouthe, after such sorte and
reason as the other Apostles also preа-
ched Christ vnto other nacions, whych
I haue also put in wryting, and Paule
hymselfe preached to the Romaynes
by the fourteen epistles. For I saye
that Luke and worth most circumspect
diligence put in wryting thole thyngs
whiche he had learned of the Apostо-
les touchyng Christes woordes and
dedes.

Eusebius reporteth, that the olde fa-
thers vnderstood thole woordes of
Paule (according to my minde) of the
gospel of Luke. And in deede Paule
hymselfe in the ende of hys epistles to
the Romanes, calleth that he preа-
ched the Gospell to the Romaynes in
hys fourteen epistles, ryght as all mens
vnderstandyng is in his epistles
be ryght of the same woorde he reа-
ded in the gospell, whyche he had
gathered.

presente wyth the he had taughte more at large, reformyng by his wrytten epistles those errours in the churche, whych the false Apostles had sowed abroad, the tyme whyle he was absente: and admonished al men of theyr duetie, and reformed yf any thyng were diminished. And for asmuche as there remayne foure consonaunt bokes of the Gospel, and fourtene Epistles of Paule (as I wyll not speake of other Apostles epistles) who could doubt, that the tradicion or doctrine of the Apostles is not fully delyuered and registred vnto vs?

In the Actes of the Apostles we reade that Luke made mention of the Apostles decrees, whyche other men cal tradicions. But it is expressed in cleare playne wordes by the wrytten epistle that the Apostles sent further at theyr conuocation tyme, what they ment by theyr decrees or tradicions. For thus they wryte: It semeth good to the holy Ghost & vs, to charge you wyth no more than these necessary thynges, that is to saye, that ye abstayne frō thynges offred to ymages, and from blood, and from strangled, and from fornication.

Act. 15. 16.

Act. 15.

Surely thys decree (whych is a right Apostolike decree in dede) dothe by al meanes contrarye the tradicions falsely called the Apostles tradicions, wherwith faythful chrystiās are greuously burthened in ỹ churche at this present. For ỹ true Apostles of Chryst saye: It semeth good to the holy goost and vs, to charge you wyth nomore. Lo, to charge you wyth no more, saye they. For Paules aduersaries, against whom the hole connocation house of the Apostles and elders geueth sentence, contended that chrystians must nedes be circumcised, and obserue the lawe of Moses. And made the rest of the Apostles autors of that theyr false doctrine. As in our tyme also many vnder the pretēte of the Apostles tradicions, do laye heauy burthens vpon free faythful folkes neckes wyth opinions and ceremonies. But what is the Apostles sentence of them? We gaue them (saye they) no suche commaundement. They went furth from vs, but they were not sent of vs. They are disturbours of the congregacions. Out of the whyche apostolike sentence Saint Paule dyd doubtles borowe hys wordes, whyche we

Loke Socrates in eccle. histo. Li. 15. ca. 22.

reade in the begynnyng of hys epistle to the Galathians, in thys wyse: I marualle that ye are so sone turned from Christ, whyche called you by grace, vnto an other Gospell, whych is nothyng els, but that ther be some whych trouble you, and intende to peruerte the Gospel of Christ. Neuertheles though we oure selues, or an Angel from heauē preache any other gospel vnto you, than that whych we haue preached vnto you, let hym be accursed. The Apostle in repetyng thys same sentence declareth, howe ware christen folkes haue nede to be in receauyng suche obseruaunces, as are set furthe in the tytle of the Apostles tradicions. For al tradicions are condemned and denounced accursed, whych burthen and ouercharge christen mennes lybertie, and what so euer thei be that are not agreable with the written gospel and doctrine of the apostle Paule, yea and with the preachyng of the rest of ỹ Apostles, whych is al of one sorte and consonaunt in euery condicion. Gal. 1.

In the. 15. of Matthewe ther is also mencion made of the tradicions of Elders or Fathers (as is alle Mannes tradicions.

in the fyrſt to the Galathians) whych Chriſt our Lorde hym ſelfe vtterly condemneth, bycauſe they were not agreable to the ſcripture & lawe of God: and calleth Eſaye the prophete to wytneſſe wyth hym, whych alſo condemneth al ſuche tradicions of man, ſayeng: They worſhip me in vayne, teachyng doctrines whych are mennes preceptes. Therfore Tradicions, that is, al doctrines and obſeruaũces that are not agreable to the ſcriptures, or procede of a Jewiſhe ſuperſtition, are barred out of Goddes true ſeruice & worſhip, howe glorioully ſo euer they be garnyſhed wyth the ryte of auncient fathers. And the Apoſtle hym ſelf wryteth alſo againſt them. Colloſ. 2. Thus muche of the iudgement of ſcripture concernyng Tradicions.

Note how bolde Ireneus is to call the Pope and his shauelynges heretikes.

Now as touchyng the fathers, a mã may eaſely gather of theyr owne wrytynges, howe ſore heretikes dyd combre the holy fathers vnder the cloake & pretenſe of the Apoſtles Tradicions. For Ireneus in the. 2. chapter of his. 3. boke *Contra Valentinianos*, ſayeth: whan heretikes be reproued by the ſcriptures, they fal ſtraight wayes to accuſyng of ỹ ſcriptures, as though they

they were not true, or were not of authoritie, and that they be ignorant of diuerse vnderstandinges, & that suche as knowe not Traditions, can not fynde the truthe by the scriptures. For traditiõs were not geuen in wryting but by lyuely worde of mouthe. Thus muche sayeth Ireneus.

And what do the Papistes obiecte elles vnto vs nowe a dayes, when we laye for vs most euident cleare scriptures? They are come to suche a wylfulnesse and shamelesnesse, that they sticke not to pronounce in theyr open bokes, that the chief fountaine of al errours is to receaue nothing but only that whych is contayned in the scriptures. For they saye, ther is an other kynde of doctrine beside, whych they cal traditions, wherin yf a man be not wel skilled, he can nother go vprygtely in the scriptures, nor haue any perfection or certaintie in the onely scriptures. Whych sayeng, as it is not ignorãce without great reprochе of the eternal truthe, euen so they take no heede, but receaue those traditions also at aduenture wythout weyeng of them, which the holy fathers themselues set out for the Apostles traditions. For I

lee that the tradicions which they let furthe, be not of al one kynde. For ther are, whyche they cal the fathers tradicions, but not directly the Apostles tradicions. Ther are also whych they wolde haue to seme all together apostolike tradicions. And ther is a diuerſitie in theſe also. For ther are some that be vtterly hiſtorical tradicions, that rehearſe what Chriſt, & what Chriſtes Apoſtles haue ſayd or done: of whyche ſorte Euſebius reporteth that Papias reckoned vp many. And the ſame writour clouteth in other maters, as though they had ben tolde hym by lyuely worde of mouthe, and certayn ſtraunge parables and doctrines of our ſauiour, wyth dyuers ſlyme ſlammes beſydes. And concernyng the tradicion of Iohn the Apoſtle touchyng the age of our Lorde Ieſus Chriſt (whych Irenæus ſpeaketh of) he that ſeeth not it to be a vayne ſlamme ſlewe, ſeeth nothyng.

Eccl. hiſto. i. 3. ca. 39.

Contra Valent. li. 39.

The tradicion of Policarpus, that Iohn ranne awaye from the bayne, wherin Cerinthus the heretike was, leaſt he ſhould ſal, agreeth gayly with the ſcripturely doctrine of the Apoſtles. Let vs therfore in thys kynde of tra-

Eccl. hiſt. li. 3. ca. 28

traditions holde that is to be holden: in al pointes, proue al thynges, holde that whych is good.

Ther are also traditions set furthe of rites and opinions, but yet they are not in al pointes lyke, nother obserued nor receaued of al men. S. Cyprian and S. Austen reherse a tradicio, wherby the communion was vsed to be ministred vnto yong chyldren vnder bothe kyndes, as a necessary mater vnto saluacion: but who medleth wyth that tradicion at thys daye?

De peccat. meritis & remiss. li. 1. ca. 20.

Epiphanius contra Aerium wryteth it to be a tradicion of the Apostles, that folkes should .vi. dayes before Easter eate nothyng but bread and salt, but Ireneus reporteth that all churches obserued not that, as Eusebius telleth the tale.

Eccl. hist. li. 5. ca. 24.

In an other place it was said, that the Apostles commaunded the Passequer to be celebrated after the maner of the Iewes. But Socrates the historie writer in the. 22. chap. of the. 5. boke *Eccl. histo.* speaketh agaynst them.

Damascen Ang. de Bap. contra. Dona. li. 2. ca. 7. li. 1. ca. 42 li. 5 ca. 23 & de cura pro mort.

Epiphanius *Contra Valesianos*, sayeth that the wyueles lyfe of ministers, is a tradicion. In an other place it is read that the Apostles cõmaunded by

tradicion, that folkes should pray and offre for the deade: whyche onelesse it be vnderstandē of thankes geuing, who is it, that seeth not suche maner traditions manifestly repugnaunt w the doctrine of the euangelistes and apostles, and for that cause nothing is to be attributed to these and such like? Finally I see S. Ireneus in sondry places wonderously preache and beate vpon the tradicio of the apostles. And that is it that our aduersaries wraste and wrythe to all their feyned tryn-kettes and tradiciones of the Masse, of Images, of Mōkery & cloister life, & the rest of such trumpery. Howbeit the holy man Ireneus in these principal places vnderstandeth nothyng cl-les by the apostles tradicion, than the commune sense and vnderstandyng of our faythe, and the very apostles Crode. I wyll not desyre to be beleued in thys case, if Ireneus hym selfe saye not the same that I haue sayde. Reade hys. 1. boke *Contra valentinianos*, Ca. 2. & 3. and hys. 3. boke the. 4. chap. In bothe places he dothe agreably rehearse the articles of fayth in order one by one, & whā he hath done, he plainly calleth thys profession of ỹ faithe, a tradicion.

1. Cor. 7. 10. 5. Thess. 4.

Of

Of thys tradicion hathe Eusebius
tine the mygthy Emperour in his E-
pistles, whych Eusebius maketh os-
poste of almoste in the ende of hys .3.
boke *De vita Constantini*. Thus farre thes
fore the gospellers churches without
any busynesse embrace the tradicion
that I haue now spoken of: but as for
other tradicions, whether they be A-
postles or fathers tradicions, they lay
them to the rule of Goddes worde, &
as they agree or disagree, they eyther
reiecte them or receaue them, accor-
dyng to Christ our Lordes owne com
maundement, Math. 15. and Col. 2.
Wherof I haue already spoken be-
fore. And I pray you, wherin thynke
you the gospellers churche offendeth
in thys behalfe? Herein it hath no-
thing adoo with heretikes, who haue
deuised to teache false opinions vnto
suche as were to symple, vnder pre-
tense of tradicions, and contrary wyse
to teare in pieces, corrupt, yea and to
denye and tramps vnder fote the true
tradicion, that is, the Apostles Creede.

In thys behalfe I coulde bryng
further a great deale against our ad-
uersaries, who reken thys pretense
of tradicions of mynde fore agaynst

the very scriptures and the simplicitie of tradicion, yea & for the affirmyng or confutyng of any mater what so euer it be. But I wyl kepe thys in store tyl a better and a further leasure.

Hitherto I haue treated as briefly as I could, of the most certain and perfytest principles of the Christiã faith. Wherby I trust it dothe specially appeare, þ the Englyshe Churche vnder king Edward the. vi. & the rest of the gospellers churches haue deuysed no newe doctrine of fayth, but embrace & confesse the olde faythe wyth all theyr hartes: and that they reiecte no point of syncere doctrine, whether it be proued by the scriptures, or by tradicions consonant to the scriptures: and therfore we are most farre of from newe fangled felowes, and obstinate heretikes.

The. xi. Chapter.

Iustificatiõ.

SO the poore gospellers church beyng confirmed by this true doctrine of the true faythe, loketh to be iustifyed, that is, to haue full forgeuenesse of all theyr synnes, ryghteousnesse & euerlastyng lyfe, of the only free mercye & grace

grace of God by Jesus Christ, that dyed and rose agayne for vs. We beleue that Christ with al hys gyftes is receaued by fayth, and that by fayth Christ dwelleth in our hartes. And that fayth is learned by the worde of the Gospel, is craued & asked of God by prayers, and geuē freely by the holy Ghost.

We attribute not that vnto mannes merites and mannes workes, which we knowe is due onely vnto fayth, naye, vnto Christ our redemer, and to the fre grace of God. For Paul sayeth: By grace are ye saued through fayth, and not of your selues. It is the gyfte of God, and not of workes, that no man should boast. For we are hys handy worke created in Christe Jesu vnto good workes, which God hath prepared, that we should walke in them. Therfore we knowe and acknowlage that workes which procede out of a true fayth, by the spirite of Christ (powred in to our hartes) and done after ỹ rule of Goddes worde & christiā charitie, are good workes in dede: and we affirme, that except those that be iustifyed, practise those workes diligentlye, it is but lost labour *Eph. 2.*

bour of them is vnlyke vnto they? sayinge, as Peter the Apostle teacheth vs and sayeth: Geue all diligence in youre sayth, minister vertue, in vertue knowlage, in knowlage temperaunce, in temperaūce pacience, in pacience godlynesse, in godlynesse brotherly kyndnesse, in brotherly kindnesse loue. For yf these thynges be amōge you and be pleynteous, they wyll make you ỳ ye nother shalbe idle, nor vnfrutefull in the knowlage of our Lorde Jesus Christ. But he ỳ lacketh these thinges is blinde, & gropeth for the waye with hys hande, & hath forgotten, that he was purgedfrom hys olde synnes. Iacob. 2. 2. Pet. 1.

Thys doctrine of grace and merites, of sayth and workes hath no smel of heresie. And so it effectiones clearely appeareth that the gospellers churche is the true churche of Christ.

And if they laye to our charge, that our doctrine is vnlyke condemned, bicause we constauntly affirme, that man is iustifyed by only sayth: thys is to answer them, that we haue feyned no newe kynde of speakyng in thys behalfe, nother doo we alone affirme, that saythfull beleuers are iustifyed by only sayth. For we be-

roized

cepted that maner of speakyng of the
bery scriptures of the apostles and e-
uangelistes, and of certain doctours
of the churche, that are no heretikes
but true catholikes. For I haue all-
ready shewed playnly ynough, that
we contende not by thys our sayeng,
that faythe is alone, that is to saye,
vnfruteful, but that faithe is the only
cause of our salvacion. For it is cer-
tain that we are iustified not for our
owne workes sake, but freely for Chri-
stes sake, and so our synnes are not
imputed vnto vs, and that iustified
folke doo the workes of iustice, and
yet seing the faythfull knowe, that
they are iustified freely, they ascribe
not iustificacion vnto workes, albeit
they doubt not but God alloweth the
workes of faythe. If it wold lyke our
aduersaries to condemne of heresie,
the doctrine of the Euangelistes and
Apostles, with Origene, Chrisostome,
and Ambrose, whych saye most many
tymes playnly that the faythful are iustified by
only faythe. In dede we had rather be
heretikes wyth them, than ryght fe-
lowes and catholykes wyth our ad-
uersaries.

*If righte-
ousnesse
come of
the lawe,
than
Christ
died in
vayne.*

The .vij. Chapter.

The woundes of synne are healed by Penaunce.

The same pooze Gospellers churche denyeth not absolucion to suche as haue fallen, but we cõfesse that pure penaunce is a holsome medicine to beale synners in ỹ churche, yf whan they be accused by the woorde of God, and enlumined wyth the holy Goost, they acknowlege and confesse theyr faultes and synnes to God, and be hartely sozy foz theyr offenses, & trust to be forgeuen thzough Christes merites, & then leade a newe lyfe.

Now it appeareth agayne in thys place, that we ymagine no newe doctrine of penaunce in the churche of God. It is newe fangled stuffe that is feyned of synnes to be confessed (except a man wilbe damned) not only to God, but also to hys owne prieste, by all circumstaunces euen to the vttermost smal thoughte. It is newe fonde marchaundise that is feyned of cases Papal and episcopal reserued, of satisfactions and indulgences. Whan the keper of the pryson at Philippos, fell to ỹ Apostles fete, and besought them sayeng: Sirres what must I doo that I may be saued: they tolde hym. Be-

Ac.16.

leue

lene in the Lorde Jesus, & thou shalt be saued and al thy hole house. Saint Peter gaue none other counsail to the citizines of Jerusale, that were pearced in theyr consciences, & sayd: what shal we doo, you men and brethren? Peter answered, Repent and be baptised euery one of you in the name of Jesus Christ to the remission of synnes. &c. *AA.2.*

And on this facion we reade that the Apostles vsed the keyes of ỹ kyngdome of heauen, whan they receaued them of Christ, & after thys sorte they opened the kyngdome of heauen to faithful beleuers. And on this wyse ỹ gospellers church vseth yet stil ỹ keyes ỹ Christ hath geuen them. So that we haue Christes olde keyes, and not the Popes newe monstrous polling pikepurse crosse keyes. *The Key*

Lactantius whych was neuer noted of errour in treating vpõ penãce, after that he hade sayd, ther is no saluacion founde but wythin the catholike churche, he addeth by and by: But forasmuch as heretikes thinke theirs to be also the catholike churche: it is to vnderstãde, that it is the true churche, wher in is religion, confession, & penaũce *Li. 4. c. 20.*

ſentaunce, that holſomely cureth ſyn-
nes and ſores, wherunto the fraile
ſleſhe is ſubiecte.

Therfore ſeyng thys holſome me-
dicine is not wanting in the goſpel-
lers churche, wherin deſperation is
alſo ſingularly beaten downe, & ſure
hope faſte fixed and confirmed, who
can doubt that the goſpellers churche
is the true churche of Chriſt?

The .xiii. Chapter.

*Admonici
n and
rotherly
rrection.*

Furthermore ther is in oure
church brotherly admoniciõ,
correction, and ſome reformac
cion of mennes faultes & of-
fenſes. For though all be not
yet fully well herein as godly men
could wyſhe it, yet ther is ſome Chri-
ſtiã diſcipline practiſed in the goſpel-
lers churche.

Ther is two maner of diſciplines,
the one of the clergie, and the other of
the laitie. The goſpellers churche by
keping of conuocations and other cõ-
uenient meanes in Germany kepeth
the clergie in order to do their dutie.
And ſo ſeyng Edwarde the vi. and cõ-
mandement was, to haue hys clergie

gie

it consisteth in good lawes, and dili-
gent execution of them. And how that
is vsed among the Germanes, let o-
ther men report: As for me I knowe
nothyng, but heare that it is godlye
handled. And though al is not so per-
fite as it should be, & that theyr sharpe
roughe censures bothe not thwyte
awaye all offenses at once, yet eue-
ry good man knoweth that many
thynges are reserued to be plucked vp
by the rootes in ỳ iudgemẽt to come:
euery godly persone acknowlageth
his fault, and is sory for it, as often as
he doothe lesse than he perceaueth the
Lorde requyreth hym to do. I could
demaunde of the Papistes, to shewe
theyr discipline wherbye they haue in
theyr church: but bycause I knowe
them as shameles as wylde rotes
without discipline, I haue rather de-
fende the innocencie of the gospellers
churche, whereof I am an vnworthye
membre, than at this tyme to talk o-
ther men in the teethe with theyr faul-
tes: I leaue that to the discussyng of
better learned and syner wytted men
than I am.

Whose fayre I truste the chiefe mat-

ly fonde in the poore gospellers chur-
che, and therfore we haue nothyng a
doo wyth the churches of heretikes &
schismatikes.

The xxii. Cheptre.

Prayer and inuocacion of God by Christ.

THer is also reteyned & kept
in the gospellers churche
(as it was in Englãde vn-
der kyng Edward) the ho-
ly sacred and ryght diuine
prayer, which Iesus Christ the sonne
of God hym selfe hath geuen vs, as
a handsome shorte summe of all pray-
ers or formes of prayers, and is writ-
ten, Matthew. 6.

Ther is vsed and exercised in the
Gospellers churche (and so it was al-
so vnder kyng Edwarde) the true in-
uocacion and callyng vpon the true
almyghty God, with due thankes ge-
uyng for the gyftes & benefytes that
we haue and do receaue of hym. And
that inuocacion we kepe syncere and
pure. For we vse our vulgare com-
mon knowen tongue in all thynges,
whether we syng, or praye wythout
syngyng. For who knoweth not

that

We call vpon God alone, our most
merycfull alknowyng and almyghty
father, yea and we call vpon hym,
as he hym selfe hathe taught vs, by
Jesus Christ our Lorde. As for crea-
tures, we call vpon none of them, nor
ther in stede of the creatour nor wyth
the creatour. We call vpon hym, in Rom. 10.
whome we beleue: but we beleue in
God alone, and not in creatures,
therfore we call vpon God and vpon
no creature. As for the sayntes de-
parted (whose soules lyue wyth God
in heauen) we make no prayer to
them. For inasmuche as the scripture
teacheth vs, that in God alone is all
plenteous fulnesse of all good thyn-
ges, and that Christ Jesus dothe at al
tymes continually, diligently, fayth-
fully, and most perfitely accomplyshe
all the partes of a most faythfull in-
tercessour wyth God the Father: ther
is no cause lefte, why faythfull fol-
kes should turne vnto others, than
vnto God alone, or desire helpe at
any other, than at Jesus Christ,
vnto God the Father.

Math. 11. Come to me (sayeth Christ alonde) all
ye that labour and are heauy laden, &
10.16. I shal refreshe you. Verely I saye vn
to you, what so euer ye shall aske the
father in my name, he shall geue it
Hebr. 4. you. And Paule sayeth: we haue not
a hygh preest that can not haue com-
passion on our infirmities, but was
tempted in al pointes, lyke as we are,
but yet without synne. Let vs therfore
go boldely vnto the trone of grace,
that we may obteyne mercye, & fynde
grace to helpe in tyme of nede.

What offence now doth the gospel-
lers churche in thys case, whych in o-
beyeng the preceptes recorded in the
Euangelistes and Apostles wrytyn-
ges, goeth the strayght hygh waye vn
to Christ, and desyreth to be commen-
ded vnto God by his only intercessiō?
It is not readde in any place of the
scriptures, that any of the holy Apost-
les, whyle they lyued here vpō earthe,
requyred the intercession or helpe of
any Patriarke, Prophete, or Martyr.
They dyd all cal vpon God by Iesus
Christ alone. Why should we than fo-
lowe straunge examples? Thys is the
true and pure callyng vpon God, this
is the true seruing of God, and a sa-

crifice

crifice to God moſt acceptable, as Hebr. 13.
Paule after the Prophetes bearyth Ro. 12.
playn recorde. Wherfore ther is no he-
reſie nor ſchiſme founde in theſe caſes.
Saint Auſten in his expoſicion of thys Super
place of Johan, Babes, if any do ſinne, epiſt. Io.
we haue an aduocate wyth the father canonis
Jeſus Chriſt the righteous, ſayeth: cam.
John dronke the ſecretes of hydden 1, Io, 2.
myſteries out of the Lordes breſt. He
(for al he was ſuche a man) ſayd not,
you haue an aduocate with the fa-
ther, but we haue an aduocate.
He ſayd not, you haue, nor you haue
Chriſt, but he put in Chriſt & not hym
ſelfe: and he ſayd, we haue, & not you
haue. He rather put hym ſelfe in the
nombre of ſynners, to haue Chriſte
hys aduocate, than put hym ſelfe an
aduocate in Chriſtes ſtede, & be founde
among the proude damned. Bre-
thren, we haue Jeſus Chriſt the righ-
teous an aduocate wyth the father, he
is the mercye ſeate of our ſynnes. He
that hath holden thys, hathe done no
hereſie: he that hath holden thys, hath
done no ſchiſme nor ſedicion. Thus
ſayeth Auſten. Whan ſeyng we folow
the commaundement of the Apoſtle,
wyth out other hereſie nor ſchiſme,

And seyng we call not vpon Iohn now lyuyng wyth Christ in heauen to be our aduocate, but vpon Iesus Christ alone, we may not be iustly called either heretikes or schismatikes.

The.xv.Capter.

Honouring of Sayncte.

YEt for all thys the Gospellers churche contemneth not the sayntes in heauen, nor hyndreth them of their due glorie. For we so honour them, as the holy scripture teacheth vs to honour them. We iudge honourably of them, as it becōmeth vs to iudge of goddes electe. We thanke God for theyr fayth and doctrine, and we praye that we maye attayne to theyr company. We loue them as brethren, we prayse them as teachers and examples of faythe, we defende them agaynst railers and wycked wretches, as faythfull persones and worthy of eternall glorye, we acknowlage them as dere frendes and brethren of the sonne of God, we preache of them as of excellent instrumentes of God, by whome he hathe wrought bothe our saluacion and wonderful weyghtye great ma-

maters beliebes.

Now I truſt no man wyll ſaye, that we are enemyes to the ſayntes, raigning wyth Chriſt in heauen, ſeyng we attribute thus muche vnto them of a ſyncere and reuerent vnfeyned hart, geuyng to God that is Goddes, and to hys ſayntes, that is theirs.

The. xvi. Chapter.

Sacramentes of Chriſt and the curch

AGayn, the goſpellers churche hathe no newe Sacramentes, nor any mo, than God hym ſelfe hath ordayned for it. If ther be any other diſcipline or obſeruaunce, we ſo reuerence & vſe it, as the Lorde hathe commaūded to vſe it, or as the forgeyng examples of the Apoſtles haue taught vs.

Baptiſm

Therfore the Churche of Englande vnder Kyng Edwarde the .vi. hade not, and the goſpellers churche elles where at thys daye hathe not any newe Baptiſme, but the olde Baptiſme, euen the ſame that wyth callyng vpon the name of God is geuen in the name of the Father, and of the Sonne, and of the holy Ghoſt, to the forgeuenneſſe of ſynnes.

By thys baptisme we beleue that all are baptised to be one body throughe the spirite of Christ, & that baptisme dothe alwayes worke effectually in faythful beleuers: For Christ dothe alwayes washe the membres of hys bodye wyth hys owne spirite.

So are we therfore the true membres of Christes churche, vnder that one head, kyng, shepeherde, and most myghtye hye priest Iesus Christ our Lorde. We are not schismatical out of membres. For we sticke faste vnto our one only head Christ our Lorde, nother do we fal from the felowshyp of the membres or body of the churche, wherwyth we are knytte together in spirite, fayth, and loue: than why are we called schismatikes? If we dyd put on an other head, or departed frō the true mēbres of Christ, and were coupled to other straunge membres, and so cōstituted a new churche, we might iustlye be noted for schismatikes: but now sence we acknowlage that ther is but one only churche, and that it is the communion of sayntes dispersed throughout al the wyde worlde in the felowshyp wherof all our possible en-

deauour

dezuour is to remayne) and seyng we crye wyth S. Pietre, and saye: Lorde, whyther shall we goo? thou hasse the wordes of eternal lyfe, and we beleue and haue knowē, that thou arte Christ the sonne of the lyuyng God: why (I pray you) are we called schismatikes?

The.xvii. Chapter.

The Lordes Supper.

We do also participate and fede of al one self same table of the Lorde wyth all sayntes throughout ȳ hole churche of Christ geuyng thankes for the vnspeakable benefite of our redemption. We eate al one spiritual meate, we drynke all one spiritual drinke wyth al faythfulles throughout the holy catholyke churche. We are al one breade and one body wyth Christ & wyth al faythfulles. By what right therfore are we called schismatikes? Wyl our aduersaries cōdemne vs of hereſie, bycause we beleue, that to be the beſte forme of celebratyng of the mystical supper, whych Christ hym selfe hathe instituted, and the Apostles deliuered: wyll our aduersaries condemne vs as he-

reuiles, bycause we obey Chrisses bid-
dyng, *Drynke of thys all*, and communi-
cate vnder bothe kyndes? Wyll our
aduersaries condemne vs of heresie
bycause we worshyp Chryst the sonne
of God and of Mary syttyng on the
fathers ryght hande, and not hidden
vnder the kyndes of bread and wyne?
Wil our aduersaries condemne vs as
heretikes, bycause we acknowlage
Chryst to be the only preest, and that
the one only sacrifice of hys body on-
ly once offred vpon the crosse, is euer
of sufficient & perfyte efficacie in God
the fathers syght to clense the peoples
synnes: and bycause we obserue the
mystical supper for a remembraunce
of the sacrifice, that was offred for vs
on the crosse once for all? Whan let
them furst condemne Chryst hym self,
whych instituted these maters none
otherwyse: let them condemne his A-
postles, whyche haue taught vs so to
beleue and so to do. But yf they thinke
it wyckednesse to thynke any suche
thyng, than let them ceasse to charge
the gospellers church wyth the cryme
of heresie, whych thynketh nothyng
herein, whych doth nothyng herein,
but as it hathe receaued of Chryst our
Lorde

Lorde hym selfe, and learned of hys holy Apostles.

The.xviii. Chapter.

THe Apostle S. Peter speakyng of wycked teachers, sayeth: They despyse autoritie, they are presumptuous, and stubborne, why-the feare not to rayle vpon them that excelle in honour. &c. we therfore abhorryng that kynde of doctrine, & condemning that ambicious, stubburne, presumptuous, and raylyng rebellion of those men, doo hartely honour Princes and magistrates, and teache all other to doo the like, allegeing S. Peters lesson: Feare God, honour the king. And S. Paules sayeng: Geue to euery man therfore his duetye, tribute to whom tribute belõgeth: custõ, to whom custõ is due: feare, to whom feare belõgeth: honour, to whom honour perteyneth. We alowe scholes & studie of good sciẽces, & to our power (vnboasted be it) we doo faithfully & diligẽtly endeauour our selues to further them. Further more we doo not damne good & iuste politicall lawes, nor necessary dekenses iustly taken in hande, ne iuste punishmentes against offen-

Obedience to Princes & magistrates.

1. Pe. 2.

1. Pe. 2.

Rom. 13.

offenders. We do not impzone politi-
cal rule & gouernement, honeſt buy-
eng and ſellyng, good ſciences & law-
ful occupacions, pzopzetie of goodes
and landes, and ſuche lyke, wbyche
the pzetendyng apoſtolical ſectaries
the Anabaptiſtes did abozе tyme fynd
faule wythall.

1. Theſſ. 4. 2. Theſſ. 3. We teache folkes alſo to flee ydle-
neſſe, and to labour wyth theyz han-
des, accozdyng to the Apoſtles rules:
as we are conſtrayned alſo foz cauſes
of neceſſitie to abandon nõnery and
cloiſtre lubbers in our cõgregacions.
Foz the ſolitary lyfe, wbyche the olde
fathers make mencion of, is an other
maner a matter, than thys is, wbych
at thys daye (where they continue)
is a heauye burthenous plage almoſt
to al common wealthes. And to reckẽ
vp all that can be ſpoken, we haue no
thyng adoo wyth eyther ſectes oz
ſchiſmatikes.

The diffe-
rẽce of me
ates.
1. Timo. 4.

The. xix. Chapter.

THe Apoſtle S. Paule by the
holy ſpirite of God pzophe
cieth, that in ỳ later tymes
ther ſhal come moſt cozrupt
men, wbych ſhall geue hede
vnto

nes of deuilles, forbyddyng mariage, and commaundyng to abstayne from meates, whych God hathe created to receaue with thankes geuyng vnto the faythful.

And so we preache sobre fastyng, and yet we bryng no meate into an euil name, but alwayes graunt free vse of meates. Notwithstanding we teache, that abstinence is to be kept for a tyme, from al meates, what so euer we presue do make the flesshe ouer stronge, so that it obeyeth not vnto the spirite.

As for mariage we forbidde it vnto none, eyther olde or lawfull age, whether it be man or woman: albeit we wyppe not virginitie from her due prayse. Mariage is honourable amog al men, and the mariage bedde vndefiled. But we detest al vncleanesse, fornication, aduiterie, incest, and abominable lustes. We detest dronkennesse, surfettyng, ryote, and al intemperaunce. We teache temperaunce, sobre diete, and chastitie. We teache with the Apostle Paule euery one to possesse hys vessel in puritie and holinesse, wythout the whych no man shal see God.

1. Cor. 7. Hebr. 13. 1. Cor. 16.

1. Thess. 4. Hebr. 12.

We

Charitie & workes of mercie.

Ioh.13.

Math.25.

We learne moreouer that Christiane charitie is the most proper right marke of faithfull christians, as our sauiour saithe: In this shall all men knowe that you are my disciples, yf you haue loue one to an other. Therfore we condemne malicious manslaughters, furious bloodsheading of kynges and princes, vniust warres, treasones, murthers, wytchcraftes. &c. For we knowe that mercye and gentilnesse is more acceptable before God, than all other vertues. I requyre mercye (sayeth the Lorde) and not sacrifice, and the knowlage of God, more than burnt offringes.

Osee.6.

Math.9.

Nowe hereof it commeth, that seyng we be constitute in the same body that all the holy sayntes of God are, we suffre for thys faythe and for this doctrines sake, the selfe same persecution, that all that haue confessed the same faythe that we do, haue suffred sence the dayes of Abel vnto this present. If you had ben of the worlde (sayeth our Lorde in the Gospell) the worlde wolde loue hys owne: But bycause you are not of the worlde, but I haue chose you out of ỹ worlde,

Ioh.15.

ther-

For all though we be synners, and doo all amysse in many thinges, yet this maye we iustly reioyce in, that our aduersaries hate vs not for synnes sake, but for godlynesse and syncere professing of Christes religion. For we should haue ben a great deale better taken of many a one, yf we wold fall in to the same ryotous loseneſſe and in to all filthynesse of religion and maners that they doo. Therfore we are not sondred from the felowshyp and communion of the churche, that hathe ben from the begynnyng of ỹ worlde vnto this daye. We are souldyours with all saynctes vnder all one Emperour and captayn, we haue the same hope and expectacion that they haue. We repose all the necessaries of our life, saluacion, and helpe, in one only and the self same paymaister, euen our lorde God Jesus Christ. So we be true membres of ỹ true churche of Christe though our aduersaries haue hitherto synfully accused vs (the membres of the gospellers churche) of heresye and sedicyon. 1. Pet. 4.

But

uersaries obiections,

hys by thys vice long, that we are fal-
len from the holy churche of Rome,
that we haue gathered a newe fang-
led schismaticall churche together,
whych hath neither head nor continu-
all succeslo of bishoppes: and therfore
that our newe fangled churche is no chur-
che, but a conspiracie of a fewe unlyke
rated heraues crept out of a sorte of ob
scure fellowes and denounced accur-
sed longe ago, and slaketh and abateth
agayne hys mye and more, to be-
wraye it selfe by that token, seyng it
is not stable, as Gamaliel sayde, it is
of men and not of God.

Here vnto we make thys answere
at fewe wordes. Above all thynges it
is to be weyghed and considered, whi-
che is one the true churche of Christ is,
and wher it is. Not al that are called
Israel (sayeth the Apostle) are Israel-
ites so al that braggе of the name of
the churche, be not the true churche:
but it is the true churche that is knyt
to her one onely husbande and head
Christ, that heareth the voyce of none
but of her only husbande and shepe-
herde Christ, and continueth wyth al
saynctes in hym. From thys maner

Rom. 9.

churche

church wel meaned: holdeth it beareth the name of the churche of Rome, the churche of Alexandria, the churche of Constantinople or the churche of Antioche. For what so euer is or euer was of Christ, of truthe, and of true godlynesse, in these or in other churches throughout the wyde worlde, we embrace it with al our hartes, and endeauour our selues to kepe that synserely stil vnto the ende. But in dede we are fallen from, and abhorre the Romyshe wyckednesse, the Romyshe errours, the Romyshe corrupcios, the Romyshe lyes, the Romishe false suggyng knackes, and all abuses whēsoeuer they be, as we vtterly also abhorre the Iewishe and Mahumetes religion. We do very wel agree wyth the olde states of the churches of Alexandria, Antioche and Constantinople, but wyth Mahumetes corrupcion of them, wherin they sticke all fast at this daye, we agree not. We agree very wel with ỹ olde church of Rome, which ỹ chosen vessel of God S. Paul made so muche prayse of: but we agree neuer a whytte at this daye wyth the extreme corrupcion of the churche of Rome, whyche they owne very

frendes can not chose but speake euil of, bycause of the horrible abominacions of it. Are we therfore falle frō the churche of Christ, bycause we (accordyng to Christes owne mynde and cō maundement) renounce and caste awaye the errours of the churche of Rome? The holy prophetes of God, the natural sōne of God Jesus Christ our Lorde, wyth hys chosen Apostles, were vndoubtedly in the body of the true and catholike churche of God, albeit they had no felowshyp the while wyth that churche that vaunted themselues to be the true churche of God: Naye, that churche excommunicated and persecuted the prophetes, and Christ and the Apostles, and condemned them openly for hereticks and schismatikes. But yet they were true faythful men and catholikes neuertheleſſe for al that.

And how cometh it to paſſe that the gospellers churche is called a newe fangled churche, which haue theyr relacion from hence to the begynnyng of the worlde: wyth haue Christ the eternal sonne of God to be theyr foūdacion, and acknowlage the Apoſtles

ses and Prophetes to be her founders, and sheweth in her selfe all the tokens of the true churche in the sight of all men.

That is not an headelesse churche, whych acknowlegeth and reuerēceth Jesus Christ the sonne of God, the same, I meane, whom the Apostles name the heade, and the saluacion, the king & chiefe hygh priest of the church.

Nother is the gospellers churche without cōtinual succession of bishoppes, seyng it hathe her relacion euen vnto the Apostles of Christ.

Christ hade the continual rable of bishoppes and prestes in the cathedral churche of Jerusalem euer agaynst hym. The same was agaynst the apostles also. But yet who wyll therfore denye, that the Apostles churches are the true churches? Who wyl reproue Christes doctrine and hys Apostles of lyeng, excepte it be a man to wycked to tel of? Beslydes thys I coulde tell, what a maner one the succession of bishoppes of Rome is, namely of them, that haue made theyr nestes in that Satanicall seate for these fyue hundred yeares, yf I wolde do as *Eusebius*

dyd: and yf I lusted (as he discloseth the most shameful filthy lyues of Emperours) to blase out ꝑ cursed false partes and abominable wyckednesses of many bishoppes of Rome, and yf I lusted to expoud thys sayeng of Paul:

Ac.20. Ther shal starte vp from among you, men speakyng peruerse thynges, to drawe disciples after them. &c. But it is ynough ꝑ play touche & go in these maters, bycause I speake to men of vnderstandyng. That churche is not of a fewe folke, that is dispersed al the worlde ouer, and comprehendeth all those that be faythfull: except our aduersaries perauenture meane that whych Christ our Lorde spake in the

Mat.22. Gospell: Many are called, & but fewe chosen. And agayne. Narowe is the gate and strayte is the waye that leadeth vnto lyfe, and fewe ther be that fynde it. Ther is also no conspiracie in vs to any euel purpose, but an holy consent to the doctrine and obedience of Christ. As for mystye knaues we are none, for we talk no mystes nor darke clowdes to deceaue any man, but we allure al mē to the most clear lyght of the gospel.

Nother is the gospellers churche

buyl-

bayled vpon obscure men and holden accursed, but of Christes owne Apostles, which were most famous notable men in all the worlde. For albeit the preaching of the gospel was brought vnto vs by those mēnes ministeries, who are of most hygh cōmendacion amōg the godly, yet we geue not thankes for the begynnyng of so precious a Jewel vnto men, but vnto Christ the sonne of God. Paule was the furst that preached the Gospel to the Corinthianes, but for all that he wolde not haue them called Paulinianes, but he wolde haue them called Christianes. If Christ which is the true lyght of the worlde, yf the Apostles which are the lyght bearers of ỹ worlde, be obscure men and accursed, we graunt that our doctrine came of obscure and accursed men. But I am sure, they that go about to bryng them into that slaūder, shal haue light ynough (and to spare) in theyr kyngdom, wher hel fyre shalbe theyr light.

They also make a most open lowd lye, in sayeng ỹ the gospellers church of Christ abateth and slaketh euery daye more and more. Sure they prate that, bycause Germanye was so late-

ly assaulted and afflicted wyth warres, & because of the horrible alteracion in Englãde. And do not the lyeng wretches see, that as Germanye was tryed as golde is in the fyre, euen so is Englande by martires blood? The Lorde said to Petre: Symon, Symon, Satan hathe desyred to syfte you, as it were wheat, but I haue prayed for thee, that thy faythe fayle not. And whan thou arte cõuerted, strength thy brethren. As for Petre he fell, and denyed hys maister: yea hys maister was also hanged on the crosse, and all hys disciples ranne awaye. But yet who cã gather therof, Ergo Christes doctrine is false? Ergo the Apostles churche is not the church? Are not our aduersaries abused, þ all which wyll lyue godly, must nedes suffre persecucion? Or why do they not see, þ they are fayne perforce, with a sorowfull hart to confesse it to be true, that in al theyr hygthe popous ruffe, their kingdom is euery daye more & more rent, cut of, & slydeth awaye: & that Christes gospel is clearly preached dayly more and more, and taketh good roote in very Italye and Fraunce, and is surely plãted (for al theyr mallyng mychiefe Luke, 22.

chief and sycamores (to mention) in
Iewry: in England it puteth forth hys
greene buddes in Malone, in Bungar-
rie, in Flanders not a fewe, yea and in
very Turkye also. For as fast as kyng-
ges and Prynces (by the incensyng of
bishoppes and prestes) persecute faith-
full christiā people with fyre & sworde,
and for al that the wyse of thys world
laye theyr heades together, & take rost
fast amōg them selues, how they may
hynder the kyngdome of Christe, and
chuyte awaye the preachyng of the
gospel, yet they are neuer the farther
for all they: about the gospel bloweth
hys horne stil, & wil do (let the worlde
stampe and stare) euen to the last day,
tyll the sonne of God shal come, & gene-
reth and glorie to hys afflicted frendes,
and seruauntes, and take hys enemyes
headlong from hys presence in
to the lake of brymstone, that shall
burne for euermore. Now yf a man
wyl gather out of al thys simple trea-
tise & declaracio, the very markes of yr
true ryght catholike church of Christ,
& wyl wyth aduised diligence behalde
the gospellers churche (whom the Ba-
pistes charge wyth heresie) obseruing
whether they: sure right markes of

the true churche maye be founde in the gospellers churche, he shall vttterly confesse, that the gospellers church is gorgeously furnished wyth them, and therfore cleare acquieted from all accusacions and raylyng reportes of al traiterous papistes & aduersaries. For the gospellers churche receaueth al and singular holy sacred canonical bookes, bothe of the olde Testament & the newe. To them we geue credence in al pointes wythout contradiction or doubt, as authenticall, that is, hauing of them selues ful and perfit absolute autoritie. In them we affirme that all truthe is to be beleued, and al mysteries & offices of godlynesse are in them fully conteyned and taught: and therfore we referre all the affaires and busines of the churche, and al questions vnto them, and we geue sentence, ordayne and reforme after the definitiue iudgementes of them. Also we folow rereaue not euery mannes iudgement of the holy scripture, but the most catholike & ryght meanyng, grounded vpon the mynde of the holy Goost, and of the conference of scriptures one place to an other, & conformable in all condicions to fayth

The true markes of Christes catholike churche.

and

[illegible] churche. In thys behalfe we are
not vnthankeful but thankful to al-
mighty god and set muche prize by the la-
bours and trauailes that the olde auc-
ciente fathers bestowed vpon the ex-
pounding of the scriptures, and we
gladly vse the godly interpretations
of the auncient prelates of the church,
wyth differe not from the rule of holy
scripture. The gospellers churche per-
mitteth not the interpretacion of the
scripture and the charge of the cõgre-
gacions to euery man at auenture,
but to suche as be therto lawfully cho-
sen and apointed by the rule of the A-
postles. We beleue & religiously em-
brace ỹ chief principles of the christen
fayth, namely ỹ fyrst & healthy geuing
promyse made of God in Paradise cõ
terning Christ our redemer, breaking
the head or kyngdome and power of
the deuil. We religiously embrace
that only and eternal couenaunt that
God made wyth our fyrst parentes at
the begynnyng of the worlde, and af-
terwarde many tymes renewed it
wyth the holy fathers. We religious-
ly beleue & obey the most holye tables
of the couenaut written wyth the fyn-
gre of God, and conteynyng the hole

mysterye of al godlynesse. We religiously receaue and bie the moste auncient articles of beleke, called the Apostles Crede, comprehēdyng al the mysterye of faythe: whych we fully & syncerely beleue wyth al our hartes, and confesse it also wyth open mouth: and therupon we directly cōdemne all heresyes & heretical persons. We stycke not also to receaue al declaracīōs and definicions of faythe, whether they be of Councailes or of Fathers, so they agree wyth the Apostles Crede. Rather do we refuse olde auncient Traditions, yf they agree wyth the doctrine of the gospell, and the apostles scripture. We preache the grace and mercie of God in Christ, we professe, that faithfulle christianes are iustifyed by ỹ only merite of Christ, through only faith in Christ, and not by mannes workes or merites. And therwith all we teache that a true faithe can not chose, but bring furthe good workes: and we affirme with S. James the apostle, that a fruteles faithe is a dead faithe. We acknowlage that al men are synners, and that all do amysse in verye many thynges, and

Iames. 2.

ther-

therfore synners haue nede of perpe-
tual saluc: and we affirme that pe-
naunce is the healthe geuyng saluc to
them that beleue in Christ. And in
thys behalfe (as in other cases) the
Keyes of the kyngdome of heauen
haue place. Herein we neclecte not di-
screte admonicion and brotherly re-
formacion. In al theſe maters we
praye continually to God wythout
ceasſyng. We ble euer the pure cal-
lyng vpon God by the intercession of
Christ alone. We receaue and ble
nother mo nor fewer Sacramentes
than God hym selfe hathe delyuered
vnto hys churche. By Baptisme we
haue entreaunce into the churche, tho-
rough baptisme we are washed and
bounden by bowe vnto God. We al-
so (the poore churche of gospellers) are
nourished with the mystical Supper,
we celebrate the remembraunce of
mannes redemption purchased by
the bodye broken and blood shead of
Jesus Christ. We (the gospellers
churche) geue thankes for goddes be-
nefites, and so we openlye profesſe
our faythe. We therfore abyde in
the vnitie of the mysticall bodye vn-
der one onely heade and kynge,
hyghe

hygh prieſt & ſhepeherde Jeſus Chriſt: we are not ſondred frō the moſt falſe kynrde felowſhip of the faythful mē bres. We thynke honourably of prin ces and magiſtrates, that they are the miniſters of God, and therfore they ought to be obeyed and to haue they? duetie. We cōdemne nothyng in the political or ciuile ſtates that is not re pugnaunt wyth godlyneſſe. We for= bydde not meates, whych God hathe made to faythful folkes vſe. We for= bydde not mariage to any order or ſtate eyther of man or woman. For= nicacion wyth al vncleanes & intem= peraunce we bitterly deteſte. Special= ly we commende charitie to be kepte towardes al mē. We ſerue God with willyng liberalitie to our power. We do pacientlp beare the croſſe that is layde vpon vs, for the name of our Lorde Jeſus Chriſtes ſake, that aby= dyng conſtaſt in the felowſhip of the body of the churche, we maye receaue reward wyth al the ſayntes whyche from the begynnyng of the worlde haue ſuffred perſecucion for ryghte= ouſneſſe ſake. Ther is no newe fang= led ſtuffe in the goſpellers churche: all is of the olde ſorte, doctrine of Fayth,

beleke

Belefe, the Keyes, Prayer, the Sacra-
mentes, and all together. It de-
parteth not from the head Chriſt: it is
not torne from the membres, that is,
from the cõmunion of ſayntes.

Theſe true markes of the true
right catholike churche of Chriſt,
whan thou fyndeſt in the goſpellers
church, why doubteſt thou to cal and
frely acknowlage it to be the true
right catholike churche of Chriſte?
Why douteſt thou to forſake al them
(as lyers traitours and ſlaunderous
railours) that repute it to be an hert
tical, ſchiſmatical & ſedicious church?
I do not nowe (nor in all this hole
treatiſe) ſpeake of them, that goo on
wyth theyr religion vpon a certayn
zeale, and ſpeake euil of vs rather
through inſtigacion of other, thã vp-
on theyr owne mynde, beyng not yet
ſo fully ſkilled, as to knowe how pure
and ſyncere our religiõ is, God ligh-
tẽ theyr hartes: But I ſpeake of thoſe
ſpecially, whych are called learned
men, and the leaders of the common
ſorte, and are not ignorannt of our
doctrine and doynges, and for that
cauſe they moſt boggedly and falſely
ſlaunder vs: of enuye, hatred, and ma-
lyce

lice against the truthe, yea rather of couetousnes thā ignorāunce, and yet they cā make non ende of theyr false slaunderous railing.

Now forasmuche as it is more cleare than the light at none dayes, hauing wyped and dryuen awaye all the mystye darke clowdes of all our aduersaryes, that the gospellers churche is the true right & catholike churche of christ, it shalbe our partes doubtles, to contynue constauntly in thys true gospellike churche of God, and to goo on forewarde chearefully in the waye of the lorde, which we haue once allready entred in to. If thys worlde condemne and persecute vs, we knowe that the lorde hym selfe in tymes past tolde vs before hande of non other, of no pleasāter, of no better: for the world first persecuted him. If ỹ rable of mytred maisters of mischief, which vaunt them selues to be the general counsail lawfully assembled to gether in the holy goost, doo accurse vs: let vs consider, that ỹ lord hym selfe was condemned before vs of the highe bishop & college of priestes and elders. Let vs remembre, that our God dothe blesse them, that blesse

the

the sede of Abraham, and dothe curse them that curse it: and that we for our true faithe in Christ, are the true sede of Abraham.

In the meane tyme let vs contynually make our hartye earnest prayers to GOD our father, by Jesus Christ our lord and saueour, without whom we can doo nothyng: that he wold graũt vs strenyght to persever, & constauntly to continue in the blessed truthe of hys gospel, & to abyde stil in the right catholike churche of Christ.

Amen.

Truthe hathe the victorie. 3. Esdr. 4.
This is the victorie, that ouercomethe the worlde, euen our faithe. 1. Io. 5.

Emprinted at Vvaterford the. 7. daye of Nouembre. 1555.

FINIS

penaunce, that holsomly cureth synnes and sores, wherunto the fraile flesshe is subiecte.

Therfore seyng thys holsome medecine is not wanting in the gospellers churche, wherin desperacion is also singularly beaten downe, & sure hope faste fixed and confirmed, who can doubt that the gospellers churche is the true churche of Christ?

The .xiii. Chapter.

Admonicion and brotherly correction.

FUrthermore ther is in oure church brotherly admonicio, correction, and some reformacion of mennes faultes & offenses. For though all be not yet fully well herein as godly men could wysshe it, yet ther is some Christiã discipline practiced in the gospellers churche.

Ther is two maner of disciplines, the one of the clergie, and the other of the laitie. The gospellers churche by keping of conuocacions and other cõuenient meanes in Germany kepeth the clergie in order to do theyr dutie. And so Kyng Edwardes wyl and cõmaundement was, to haue hys clergie

gie. As for the discipline of the laytie, it consisteth in good lawes, and diligent execucion of them. And how that is vsed among the Germanes, let other men reporte: As for me I knowe nothyng, but heare that it is godlye handled. And though al is not so perfite as it should be, & that theyr sharpe roughe censure dothe not thwyte awaye all offenses at once, yet euery good man knoweth that many thinges are reserued to be plucked vp by the rootes in ỳ iudgemẽt to come: euery godly persone acknowlageth his fault, and is sory for it, as often as he dothe lesse than he perceaueth the Lorde requyreth hym to do. I could demaunde of the Papistes, to shewe theyr discipline whyche they haue in theyr churche: but bycause I knowe them as shameles as wylde coltes wythout discipline, I hade rather defende the innocencie of the gospellers churche, wherof I am an vnworthye membre, than at thys tyme to cast other men in the tethe with theyr faultes: I leaue that to the discussyng of better learned and fyner wytted men than I am.

Thus farre I trust the chiefe mar-

kes of Chriſtes true churche are opē-
ly foūde in the poore goſpellers chur-
che, and therfore we haue nothyng a
doo wyth the churches of heretikes &
ſchiſmatikes.

The. xiiii. Chaptre.

Prayer and inuocacion of God by Chriſt.

THer is alſo reteyned & kept in the goſpellers churche (as it was in Englāde vn-
der Kyng Edward) the ho-
ly ſacred and ryght diuine
prayer, which Ieſus Chriſt the ſonne of God hym ſelfe hath geuen vs, as a handſome ſhorte ſumme of all pray-
ers or formes of prayers, and is writ-
ten, Matthew. 6.

Ther is vſed and exerciſed in the Goſpellers churche (and ſo it was al-
ſo vnder King Edwarde) the true in-
uocacion and callyng vpon the true almyghty God, with due thankes ge-
uyng for the gyftes & benefytes that we haue and do receaue of hym. And that inuocacion we kepe ſyncere and pure. For we vſe our vulgare com-
mon knowen tongue in all thynges, whether we ſyng, or praye wythout ſyngyng. For who knoweth not

that

that it is free eyther to syng or not syng in churches, as is requisite or not requisite for the congregacions? We call vpon God alone, our most mercyfull alknowyng and almyghty father, yea and we call vpon hym, as he hym selfe hathe taught vs, by Jesus Christ our Lorde. As for creatures, we call vpon none of them, nother in stede of the creatour nor wyth the creatour. We call vpon hym, in whome we beleue: but we beleue in God alone, and not in creatures, therfore we call vpon God and vpon no creature. As for the sayntes departed (whose soules lyue wyth God in heauen) we make no prayer to them. For inasmuche as the scripture teacheth vs, that in God alone is all pleyntifull fulnesse of all good thynges, and that Christ Jesus dothe at al tymes continually, diligently, kaythfully, and most perfitely accomplyshe all the partes of a most kaythefull intercessour wyth God the Father: ther is no cause lefte, why kaythfull folkes should turne vnto others, than vnto God alone, or desire helpe at any other, than at Jesus Christ, vnto God the Father. Rom. 10.

Math. 11. Come to me (sayeth Christ aloude) all ye that labour and are heauy laden, & I shal refreshe you. *Io. 16.* Verely I saye vnto you, what so euer ye shall aske the father in my name, he shall geue it you. *Hebr. 4.* And Paule sayeth: we haue not a hygh priest that can not haue compassion on our infirmities, but was tempted in al pointes, lyke as we are, but yet without synne. Let vs therfore go boldely vnto the trone of grace, that we may obteyne mercye, & fynde grace to helpe in tyme of nede.

What offence now doth the gospellers churche in thys case, whych in obeyeng the preceptes recorded in the Euangelistes and Apostles wrytynges, goeth the strayght hygh waye vnto Christ, and desyreth to be commended vnto God by his only intercessiō? It is not readde in any place of the scriptures, that any of the holy Apostles, whyle they lyued here vpō earthe, requyred the intercession or helpe of any Patriarke, Prophete, or Martyr. They dyd all cal vpon God by Iesus Christ alone. Why should we than folowe straunge examples? Thys is the true and pure callyng vpon God, this is the true seruing of God, and a sacrifice

crifice to God moſt acceptable, as Paule after the Prophetes beareth playn recorde. Therfore ther is no hereſie nor ſchiſme foũde in theſe cales. Saint Auſten in his expoſition of this place of Iohn, Babes, if any do ſinne, we haue an aduocate wyth the father Ieſus Chriſt the righteous, ſayeth: Iohn dronke the ſecretes of hydden myſteries out of the Lordes breſt. He (for al he was ſuche a man) ſayd not, you haue an aduocate with the father, but we haue an aduocate. He ſayd not, you haue, nor you haue Chriſt, but he put in Chriſt ℭ not hym ſelfe: and he ſayd, we haue, ℭ not you haue. He rather put hym ſelfe in the nombre of ſynners, to haue Chriſte hys aduocate, than put hym ſelfe an aduocate in Chriſtes ſtede, ℭ be founde among the proude damned. Brethren, we haue Ieſus Chriſt the righteous an aduocate wyth the father, he is the mercye ſeate of our ſynnes. He that hath holden thys, hathe done no hereſie: he that hath holden thys, hath done no ſchiſme nor ſedicion. Thus ſayeth Auſten. Than ſeyng we folow the comunaundement of the Apoſtle, which did nother hereſie nor ſchiſme,

Hebr. 13. Ro. 12.

Super epiſt. Io. canonic. cam. 1. Io. 2.

and seyng we call not vpon Iohn now lyuyng wyth Christ in heauen to be our aduocate, but vpon Iesus Christ alone, we may not be iustly called either heretikes or schismatikes.

The. xv. Capter.

Honouring of Sayntes.

YEt for all thys the Gospellers churche contemneth not the sayntes in heauen, nor hyndreth them of their due glorie. For we so honour them, as the holy scripture teacheth vs to honour them. We iudge honourably of them, as it becōmeth vs to iudge of goddes electe. We thanke God for theyr fayth and doctrine, and we praye that we maye atteyne to theyr company. We loue them as brethren, we prayse them as teachers and examples of faythe, we defende them agaynst railers and wycked wretches, as faythfull persones and worthy of eternall glorye, we acknowlage them as dere frendes and brethren of the sonne of God, we preache of them as of excellent instrumentes of God, by whome he hathe wrought bothe our saluacion and wonderful weyghtye great ma-

maters beſydes.

Now I truſt no man wyll ſaye, that we are enemyes to the ſayntes raignyng wyth Chriſt in heauen, ſeyng we attribute thus muche vnto them of a ſyncere and reuerent vnfeyned hart, geuyng to God that is Goddes, and to hys ſayntes, that is theirs.

The. xvi. Chapter.

Sacramentes of Chriſt and the churche.

AGayn, the goſpellers churche hathe no newe Sacramentes, nor any mo, than God hym ſelfe hath ordayned for it. If ther be any other diſcipline or obſeruaunce, we ſo reuerence & vſe it, as the Lorde hathe commaũded to vſe it, or as the forgoyng examples of the Apoſtles haue taught vs.

Baptiſme.

Therfore the Churche of Englande vnder Kyng Edwarde the .vi. hade not, and the goſpellers churche elles where at thys daye hathe not any newe Baptiſme, but the olde Baptiſme, euen the ſame that wyth callyng vpon the name of God is geuen in the name of the Father, and of the Sonne, and of the holy Gooſt, to the forgeueneſſe of ſynnes.

By thys baptisme we beleue that all are baptised to be one body throughe the spirite of Christ, & that baptisme dothe alwayes worke effectuallye in faythful beleuers: For Christ dothe alwayes wattre the mẽbres of hys bodye wyth hys owne spirite.

Ro.6. Gal.3.

The head and membres of the churche.

So are we therfore the true membres of Christes churche, vnder that one head, kyng, shepeherde, and most myghtye hye preist Iesus Christ our Lorde. We are not schismatical cut of membres. For we stycke faste vnto our one only head Christ our Lorde, nother do we fal from the felowesh̄p of the membres or body of the church, wherwyth we are knytte together in spirite, fayth, and loue: than why are we called schismatikes? If we dyd put on an other head, or departed frõ the true mẽbres of Christ, and were coupled to other straunge membres, and so cõstituted a new churche, we might iustlye be noted for schismatikes: but now sence we acknowlage that ther is but one only churche, and that it is the communion of sayntes dispersed throughout al the wyde worlde (in the felowesh̄ip wherof all our possible endeauour

deauour is to remayne) and seyng we crye wyth S. Peter, and saye: Lorde, whyther shall we goo? thou hasse the wordes of eternal lyfe, and we beleue and haue knowē, that thou arte Christ the sonne of the lyuyng God: why (I pray you) are we called schismatikes? Io. 6.

The. xvii. Chapter.

The Lordes Supper.

WE do also participate and fede of al one self same table of the Lorde wyth all sayntes throughout ỹ hole churche of Christ rendring thankes for the vnspeakeable benefite of our redemption. We eate al one spiritual meate, we drynke all one spiritual drinke wyth al faythfulles throughout the holy catholyke churche. We are al one breade and one body with Christ & wyth al faythfulles. By what right therfore are we called schismatikes? Wyl our aduersaries cōdemne vs of heresie, bycause we beleue, that to be the beste forme of celebratyng of the mystical supper, whych Christ hym selfe hathe instituted, and the Apostles delyuered? wyll our aduersaries condemne vs as he-

retikes, bycause we obey Chrisses bid-
dyng, *Drynke of thys all*, and communi-
cate vnder bothe kyndes: Wyll our
aduersaries condemne vs of hereſie
bycause we worship Chryſt the ſonne
of God and of Mary ſyttyng on the
fathers ryght hande, and not hidden
vnder the kyndes of bread and wyne:
wil our aduerſaries condemne vs as
heretikes, bycause we acknowlage
Chryſt to be the only prieſt, and that
the one only ſacrifice of hys body on-
ly once offred vpon the croſſe, is euer
of ſufficient & perfyte efficacie in God
the fathers ſyght to clenſe the peoples
ſynnes: and bycause we obſerue the
myſtical ſupper for a remembraunce
of the ſacrifice, that was offred for vs
on the croſſe once for all: Than let
them furſt condemne Chryſt hym ſelf,
whych inſtituted theſe maters none
otherwyſe: let them condemne his A-
poſtles, whyche haue taught vs ſo to
beleue and ſo to do. But yf they thinke
it wyckednelle to thynke any ſuche
thyng, than let them ceaſſe to charge
the goſpellers church wyth the cryme
of hereſie, whych thynketh nothyng
herein, whych doth nothyng herein,
but as it hathe receaued of Chryſt our
Lorde

Lorde hym selfe, and learned of hys holy Apostles.

The.xviii.Chaptert

THe Apostle S. Petre speakyng of wycked teachers, sayeth: They despyse autoritie, they are presumptuous, and stubborne, whyche feare not to rayle vpon them that excelle in honour. &c. we therfore abhorryng that kynde of doctrine, & condemning that ambicious, stubburne, presumptuous, and raylyng rebellion of those men, doo hartely honour Princes and magistrates, and teache all other to doo the like, allegeing S. Petres lesson: Feare God, honour the King. And S. Paules sayeng: Geue to euery man therfore his duetye, tribute to whom tribute belõgeth: custõ, to whom custõ is due: feare, to whom feare belõgeth: honour, to whom honour perteyneth. We allowe scholes & studie of good sciẽces, & to our power (vnboasted be it) we doo faithfully & diligẽtly endeauour our selues to further them. Further more we doo not damne good & iuste politicall lawes, nor necessary defenses iustly taken in hande, ne iuste punishmentes against offen-

Obedience to Princes & magistrates.

2. Pe. 2.

1. Pe. 2.

Rom. 13.

offenders. We do not impʒoue politi-
cal rule & gouernement, honeſt buy-
eng and ſellyng, good ſciences & law-
ful occupacions, pʒopʒetie of goodes
and landes, and ſuche lyke, whyche
the pʒetendyng apoſtolical ſectaries
the Anabaptiſtes did akoze tyme kynd
fault wythall.

2. Theſſ. 4. 2. Theſſ. 3. We teache folkes alſo to flee ydle-
neſſe, and to labour wyth theyr han-
des, accozdyng to the Apoſtles rules:
as we are conſtrayned alſo foz cauſes
of neceſſitie to abandon mõkery and
cloiſtre lubbers in our cõgregacions.
Foz the ſolitary lyfe, whyche the olde
fathers make mencion of, is an other
maner a matter, than thys is, whych
at thys daye (where they continue)
is a heauye burthenous plage almoſt
to al common wealthes And to reckẽ
vp all that can be ſpoken, we haue no
thyng adoo wyth eyther ſectes oz
ſchiſmatikes.

The diffe-
rẽce of me
ates.
1. Timo. 4

The. xix. Chapter.

THe Apoſtle S. Paule by the
holy ſpirite of God pʒophe
cieth, that in ỹ later tymes
ther ſhal come moſt coʒrupt
men, whyche ſhall gene heds
vnto

vnto deceauable spirites, and doctrines of deuilles, forbyddyng mariage, and commaundyng to abstayne from meates, whych God hathe created to receaue wyth thankes geuyng vnto the faythful.

And so we preache sobre fastyng, and yet we bryng no meate into an euil name, but alwayes graunt free vse of meates. Howbeit we teache, that abstinence is to be kept for a tyme, from al meates, what so euer we pceaue do make the flesshe ouer stoute, so that it obeyeth not vnto the spirite.

As for mariage we forbidde it vnto none, eyther olde or lawfull age, whether it be man or woman: albeit we wype not virginitie from her due prayse. Mariage is honourable amõg al men, and the mariage bedde vndefiled. But we detest al vncleanesse, fornication, adulterie, incest, and abominable lustes. We detest dronkennesse, surfettyng, ryote, and al vntemperaunce. We teache temperaunce, sobre diete, and chastitie. We teache wyth the Apostle Paule euery one to possesse hys vessel in puritie and holinesse, wythout the whych no man shal see God.

1. Cor. 7. Hebr. 13. 1. Cor. 16.

1. Thess. 4. Hebr. 12.

We

Charitie & workes of mercie.

We teache moreouer that Chriſtiane charitie is the moſt proper right marke of faithfull chriſtians, as our ſaueour ſaithe: In this ſhall all men knowe that you are my diſciples, yf you haue loue one to an other. *Ioh.13.*

Math.25.

Therfore we condemne malicious manſlaughters, furious bloodſheading of Kynges and Princes, vniuſt warres, treaſones, murthers, wytchcraftes. &c. For we knowe that mercye and gentilneſſe is more acceptable before God, than all other vertues. I requyre mercye (ſayeth the Lorde) and not ſacrifice, and the knowlage of God, more than burnt offringes. *Oſe.6.* *Math.9.*

Nowe hereof it commeth, that ſeyng we be cõſtitute in the ſame body that all the holy ſayntes of God are, we ſuffre for thys faythe and for this doctrines ſake, the ſelfe ſame perſecucion, that all that haue confeſſed the ſame faythe that we do, haue ſuffred ſence the dayes of Abel vnto this preſent. If you had ben of the worlde (ſayeth our Lorde in the Goſpell) the worlde wolde loue hys owne. But bycauſe you are not of the worlde, but I haue choſē you out of ỹ worlde, *Ioh.15.*

ther-

therfore the worlde hateth you.

For all though we be synners, and doo all amysse in many thinges, yet this maye we iustly reioyce in, that our aduersaries hate vs not for synnes sake, but for godlynesse and syncere professing of Christes religion. For we should haue ben a great deale better taken of many a one, yf we wold fall in to the same ryotous losenesse and in to all filthynesse of religion and maners that they doo. Therfore we are not sondred from the felowshyp and communion of the churche, that hathe ben from the begynnyng of ỹ worlde vnto this daye. We are fouldyours with all sayntes vnder all one Emperour and captayn, we haue the same hope and expectacion that they haue. We repose all the necessaries of our life, saluacion, and helpe, in one only and the self same paymaister, euen our lorde God Iesus Christ. So we be true membres of ỹ true churche of Christe though our aduersaries haue hitherto synfully accused vs (the membres of the gospellers churche) of heresye and sedicyon. 1. Pet. 4.

But

The aduersaries obiections.

But here I am sure, they wyl pype vs vp theyr olde song, that we are fallen from the holy churche of Rome, that we haue gathered a newe fangled schismaticall churche together, whych hath nother head nor continual succession of bishoppes: and therfore that newe fangled churche is no churche, but a conspiracie of a fewe mystye rascal knaues crept out of a sorte of obscure felowes and denounced accursed long ago, and slaketh and abateth agayne daylye more and more, to bewraye it selfe by that token, seyng it is not stable, as Gamaliel sayde, it is of men and not of God.

Here vnto we make thys answere at fewe wordes. Aboue all thynges it is to be weyghed and consydred, whiche a one the true churche of Christ is, and wher it is. Not al that are called Israel (sayeth the Apostle) are Israel: euen so al that bragge of the name of the churche, be not the true churche: but ỹ is the true churche, that is knyt to her one onely husbande and head Christ, that heareth the voyce of none but of her only husbande and shepeherde Christ, and continueth wyth al sayntes in hym. From thys maner

Rom. 9.

churche

church we neuer fel, whether it beare the name of the churche of Rome, the churche of Alexandria, the churche of Constātinopole or the churche of Antioche. For what so euer is or euer was of Christ, of truthe, and of true godlynesse, in these or in other churches throughout the wyde worlde, we embrace it with al our hartes, and endeauour our selues to kepe that syncerely stil vnto the ende. But in dede we are fallen from, and abhorre the Romyshe wyckednesse, the Romyshe errours, the Romyshe corrupcios, the Romyshe lyes, the Romishe false sugglyng knackes, and all abuses whēcsoeuer they be, as we vtterly also abhorre the Jewesship and Mahumetes religion. We do very wel agree wyth the olde states of the churches of Alexandria, Antioche and Constantinopole, but wyth Mahumetes corrupcion of them, wherin they sticke all fast at thys daye, we agree not. We agree very wel with ỹ olde church of Rome, which ỹ chosen vessel of God S. Paul made so muche prayse of: but we agree neuer a wytte at thys daye wyth the extreme corrupcion of the churche of Rome, whyche theyr owne very

The aduersaries obiections.

But here I am sure, they wyl pype vs vp theyr olde song, that we are fallen from the holy churche of Rome, that we haue gathered a newe fangled schismaticall churche together, whych hath nother head nor continual succession of bishoppes: and therfore that newe fangled churche is no churche, but a conspiracie of a fewe mysrye rascal knaues crept out of a sorte of obscure felowes and denounced accursed long ago, and slaketh and abateth agayne daylye more and more, to bewraye it selfe by that token, seyng it is not stable, as Gamaliel sayde, it is of men and not of God.

Here vnto we make thys answere at fewe wordes. Aboue all thynges it is to be weyghed and consydred, whiche a one the true churche of Christ is, and wher it is. Not al that are called Israel (sayeth the Apostle) are Israel: even so al that bragge of the name of the churche, be not the true churche: but ỹ is the true churche, that is knyt to her one onely husbande and head Christ, that heareth the voyce of none but of her only husbande and shepeherde Christ, and continueth wyth al sayntes in hym. From thys maner

Rom. 9.

churche

church we neuer fel, whether it beare the name of the churche of Rome, the churche of Alexandria, the churche of Constãtinopole or the churche of Antioche. For what so euer is or euer was of Christ, of truthe, and of true godlynesse, in these or in other churches throughout the wyde worlde, we embrace it with al our hartes, and endeauour our selues to kepe that synce-rely stil vnto the ende. But in dede we are fallen from, and abhorre the Romyshe wyckednesse, the Romyshe errours, the Romyshe corruptiõs, the Romyshe lyes, the Romishe false sug-glyng knackes, and all abuses whẽts so euer they be, as we vtterly also abhorre the Jewesship and Mahumetes religion. We do very wel agree wyth the olde states of the churches of Alexandria, Antioche and Constantinopole, but wyth Mahumetes corrupti-on of them, wherin they sticke all fast at thys daye, we agree not. We agree very wel with ỹ olde church of Rome, which ỹ chosen vessel of God S. Paul made so muche prayse of: but we agree neuer a wytte at thys daye wyth the extreme corruption of the churche of Rome, whyche theyr owne very